

THE
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ON THE DIVINE DECREES.

To the Editors of the Baptist Magazine.

WHEN I incidentally mentioned, in the Address which I was unexpectedly called to deliver at the Missionary Prayer-meeting in Eagle-street, my firm belief in the Doctrine of the Assembly's Catechism, that "God's decrees are his eternal purpose, whereby, for his own glory, he has fore-ordained *whatsoever* comes to pass," I conceived that I was only conceding what all my hearers of my own denomination would require me to grant; and I did not suppose that many others would be present on that occasion. But I have since received from some person unknown a respectful letter, in which he tells me, he "did not expect *me* to make this assertion, and from what he has seen of my writings he was unprepared to hear *me* avow it." I certainly have avowed it, much in the same manner, both in my Sermon before the Stepney Institution, p. 32, 33, and in the Second Part of my serious Remarks on the different Representations of Evangelical Doctrine, p. 30, where I observed, "That the *extent* of the Decrees furnishes me with the readiest antidote to the *abuse* of them."

I frankly acknowledge, that as this Doctrine has been ignorantly or wickedly misrepresented,

and loaded with false consequences, so it has been shamefully abused by some who professed to embrace it. Even very good men have drawn some wrong inferences from it, against which I have endeavoured to guard my hearers, especially for the last forty years of my ministry; and for this purpose I referred to it in my address. But God forbid that I should presume to deny the doctrine itself, in which my faith has been abundantly confirmed ever since I had any knowledge of scriptural Theology.

I have not time nor strength to enter largely into the statement and vindication of this important truth; nor is it needful. Many able advocates of the doctrine of predestination have written on the subject: and the testimony of the divine word will remain unshaken when I am laid in the dust. But as it appears to me clearly taught in the scriptures, I dare not disavow it, let who will censure me for admitting it. I have no doubt, indeed, of the piety of some who entertain prejudices against it; and had I been in their pulpit, I should not have obtruded my opinion on them, but have confined myself to topics of still greater import-

ance, on which we agree. But I am far from thinking that doctrine of small importance, which is essentially connected with the providence, the prescience, and the independence of God.

As to the former, I fully coincide with the reply of King William III to Bishop Burnet, who having expressed his surprise, "that a person of his Majesty's piety and good sense should so rootedly believe the Doctrine of Predestination," the king answered, "Did I not believe absolute *predestination*, I could not believe a *Providence*: for it would be absurd to suppose, that a Being of infinite wisdom would act without a plan, for which predestination is only another name."

Mr. Palmer, in his Nonconformists' Memorial, relates of Thomas Gilbert, B.D. of St. Edmund's Hall, Oxford, (who was ejected, by the Act of Uniformity, from Winchenden in Buckinghamshire,) that being in company at Oxford, soon after the Restoration, with Dr. South and some other persons of eminence in the University, the Doctor and Mr. Gilbert engaged in a dispute about the Arminian points; and that on Mr. Gilbert's asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience allowed by the Arminians, the Doctor declared, that if he could make that out, he would never be an Arminian as long as he lived. Mr. Gilbert immediately undertook it. The company were highly pleased with his management, both of his argument and of his opponent in the dispute; and the Doctor himself was so fully satisfied, as to continue to the last a zealous assertor of predestination.

I am confirmed in my belief of

this connexion between prescience and predestination, by the late attempt of a very learned Arminian to set aside the universality of the Divine Foreknowledge. He pleads, that God's Omniscience no more implies his knowing all things that can be known, than his Omnipotence actually implies his doing all things that can be done. According to him, the Omniscient can foresee whatever he pleases to foresee; just as the Omnipotent can do whatever he pleases to do: but as God does not do every thing which he is able to do, so he supposes that there may be many things which God does not choose to know before hand. Might he not as well conceit, that he may not choose to know all that has actually taken place?

However, let us apply this hypothesis to the history of Joseph and his brethren, and try what will be gained by it. Suppose God chose to foreknow how well Joseph would act, but did not choose to know how Simeon and Levi would act, lest they should lay the blame of their conduct on him! Or, apply it to the crucifixion of Christ, and the previous treachery of Judas; will it lessen any difficulty respecting that most important event? I own that I am perfectly satisfied with Peter's round assertion, Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In the same sentiment all the apostles concurred, Acts iv. 27, 28, "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together,

for to do whatsoever thy hand and thy counsel determined before to be done." Hence I am most fully assured, both of the divine foreknowledge and pre-determination, and of the inexcusable wickedness of Judas and the Jews.

And, verily, I am far happier in the thought that I am in the hand of an absolutely perfect Being, who knows the end from the beginning, and performs the thing that he has appointed for me, than I should be in supposing myself to be at the disposal of one, who does not choose to know how wickedly some free-agent may please to use me some years hence.

It is, I must say, to me, MOST MARVELLOUS, that any one, who knows enough of God to trust him with the management of affairs after difficulties shall have occurred, should be afraid to trust him with the planning of all events, whether greater or less, before hand. I am sure that JEHOVAH is great enough, wise enough, and good enough, to be trusted with the regulation of all occurrences, from the beginning of time to the end of it.

But now if temporal affairs are equally the objects of the divine fore-knowledge and pre-determination, with the eternal states of men, then I conceive those good men were strangely inattentive to the extent of their own principles, who imagined it consistent with the doctrine of the decrees, for Jeremiah to expostulate with Jehoiakim and the Jews, (as he does xxvii. 13.) "Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?" but were afraid to expostu-

late with men concerning their choosing the road to eternal death. Yet, above fifty years ago, I myself should have scrupled making a full use of the language of Ezekiel, (xviii. 30, 31); but for many years, I have considered it as equally consistent with Jeremiah's address, and can employ it without the smallest embarrassment; though I have as little hope as ever, of using it successfully, unless it be applied to the heart by an Omnipotent energy. Still I am sure it is my duty to preach Christ, "warning every man, and teaching every man in all wisdom; that I may present every man perfect in Christ Jesus;" praying that I may be able to add with the apostle, "whereunto I also labour, according to the energy of him who powerfully worketh in me with might."

I readily allow, that my belief of this doctrine is no evidence of its truth; but when some of my friends have taken it for granted that I disbelieve it, I feel obliged to assure them, that I can no more doubt it, than I doubt the existence of a God. Indeed I do not see how a Being could deserve that name, who did not "work all things after the counsel of his own will." A Being dependent on his own creatures, liable to be disappointed and defeated in his designs, is not the God of the Bible. If any one will then say, Why doth he yet find fault? for who hath resisted his will? Paul has given a sufficient answer, in Rom. ix. 20.

JOHN RYLAND.

Bristol, July 24.

P.S. I would recommend to the attentive perusal of my unknown correspondent, "Predestination calmly considered, by Mr. Tucker, of Chard," who gave

the profits of his publication to the Baptist Mission; and a pamphlet written by a much younger friend of mine, Mr. Gill Timms, entitled, "Remarks on the Foreknowledge of God, &c." I have read both with much satisfaction, though I could not vouch for my approbation of every expression or sentiment, unless I had leisure carefully to examine them afresh.

*** Erratum. P. 324, l. 38, For order, read ardour.*

MINISTERIAL CONDUCT.

WHEN the purposes of God in the institution of the gospel ministry are considered, and it is remembered that they are closely connected with the lives of Christian ministers, it is enough to make them inquire with peculiar anxiety, In what manner shall we live, that these purposes may most effectually be promoted? To be instrumental in the hands of God to the eternal happiness of men, is a greater good than any thing this world can afford: it is more blessed than the employment of angels. They rejoice at the conversion of a sinner, and are sent to minister to those who shall be heirs of salvation; yet it did not comport with divine wisdom to constitute them messengers of grace to a lost world. Sinful men, who have been redeemed by the blood of Christ, are called to this office. Feeling, therefore, the infirmities of their brethren, they can speak by experience; they can enforce upon them the duties of religion, and warn them of the dangers of sin, by arguments drawn from

hopes and fears, joys and sorrows, temptations and deliverances, which angels do not understand. "We have this treasure" also "in earthen vessels, that the excellency of the power may be of God, and not of us."

But how shall we fully describe the nature and importance of the obligations which devolve upon the men to whom this treasure is committed? O that these obligations were better understood, and more deeply felt! Great odium has been cast on the cause of God through the unholy conduct of some who have called themselves ministers of Christ, and much evil would have been prevented had they always maintained that self-denying deportment, which he so strongly recommends. The nature of religion is ever the same, but men of the world do not always discern between *that* and the character of those who profess to teach it. Will my brethren in the ministry, therefore, especially the younger part of them, permit me to direct their attention to this subject?

To succeed in God's work to any good degree, our character and manner of proceeding must have his approbation. He had respect to Abel, and to his offering: his person was first accepted; then his sacrifice was graciously regarded. Joshua and Caleb endeavoured to encourage the desponding Israelites by observing, that, if the Lord delighted in them, he would bring them into the good land, and give it them for a possession, (Numb. xiv. 8, 9,) arguing from thence, that they should not rebel against him. If, therefore, we desire the souls of men to be given for our hire, and as seals to our ministry, (a treasure far surpassing the land of Canaan,) we must conduct our-

selves both in public and private in such a manner as that God may delight in us. If we rebel against him, and are not obedient to his word, he will reject us, and finally cast us out. It does not comport with the perfections of his nature to honour them who do not honour him, by making his glory the end of all they do. On this principle Paul admonished Timothy; "Take heed to thyself—Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

By these admonitions we learn what a minister of Christ ought to be, and perceive what reason we have to mourn that we are, in many respects, so very far below it. "Ministers should come near the life of angels, who always behold the face of the Father of lights; but if their affections be engaged on the world, their faces will still be that way. Fly high they sometimes may in speculations of their own, but, like the eagle, notwithstanding their soaring, their eye will still be on some prey, some carrion, here below." If those who profess to labour for the souls of others take not diligent heed to their own, they are grossly inconsistent. Who can think them earnest in preaching to others that which they do not practise themselves? When the precepts of the gospel are enforced from the pulpit, the hearers should be convinced that he who occupies that station exemplifies in his own life what he enforces upon them. Statements of Christian doctrine, or exhortations to holiness, come with an ill grace from one whose life

does not adorn the gospel. It is not sufficient that a minister decently perform the public services of divine worship; he should maintain a constant intercourse between his soul and God, and feel the power of religion in fellowship with the Father, and with his Son Jesus Christ, giving himself continually to prayer, and to the ministry of the word. To converse with men and things may brighten his parts; but communion with God will quicken his graces, and make him spiritual in his conversation. Low and selfish motives are hurtful; we may as effectually be ruined by thirsting after the honour which cometh from man, as if we thirsted after worldly riches, or any other forbidden object. One unholy desire indulged, one evil passion unsubdued, marks a character disapproved of God, whatever be the person's talents or learning, and however far famed his popularity, or the distinction which he may have obtained among men. Grace must reign in our souls, and all our powers and faculties must yield obedience to its authority, or we can have no sure evidence that the Lord delights in us,—that he will accept of our services, or save us from hell.

Among the duties of a gospel minister, one is, that he rule well his own house, having his children in subjection with all gravity; for this plain reason, that if a man know not how to rule his own house, he cannot be competent to take care of the church of God. The movements of his family should be *by rule*; every member thereof knowing his own place, and his proper work, which ought to be done at the appointed time. Method prevents disorder, and promotes dis-

patch. Nature and revelation have committed the prescription of this rule to the head of every family, because no other person can so well understand its concerns, or possess the requisite authority. A minister is not only to rule his family, but to rule it *well*; not by stern severity, but with meekness, gentleness, and firmness. This is very difficult, especially under some circumstances. Ishmael was the son of Abraham, but he was a mocker; Absalom was the son of David, yet he was awfully rebellious. The children of some ministers have grieved their hearts by their ungodly deeds; this grief is the harder to bear, when it is in any measure attributable to their own neglect. This was the case with Eli, whose sons made themselves vile, and he restrained them not. It was by no means to the credit of David, that he had not displeased Adonijah at any time, in saying, Why hast thou done so? Ministers who are just entering on the difficulties of bringing up a family, should be careful that their conduct be regulated by the word of God; lest, when they are old, they in this respect possess the iniquities of their youth. "Train up a child in the way he should go, and when he is old he will not depart from it." A minister's family is not only to be ruled, but to be ruled *well*; the honour of God, and the influence of his ministry, require this. No conformity to the world, nor needless expenditure of money, nor unnecessary show of any kind, should be admitted, even though his circumstances in life would not thereby be materially injured; but if these are indulged in to the contracting of debts that he cannot pay, they are doubly criminal, and deserve

very severe censure. The man who has not sufficient authority in his own house to prevent this, can by no means be fit to sustain the ministerial character. This applies with great force to the families of deacons, and indeed to those of all good men. It is admitted that cases have occurred which come under no general principle: but they are clearly perceptible when fairly stated, and cannot justly be brought in extenuation of extravagance in any direction. It ought, however, to be noted, that if a man live in general to the extent of his income, he must sometimes go beyond it; and that he who cannot live on a little, would outlive a great deal. Economy should be regarded in food, in dress, in furniture, and in all the articles of consumption: a general attention to frugality makes a little go a long way. "Gather up the fragments that remain, that nothing be lost." The opposite to extravagance is parsimony, which ought to be guarded against. Covetousness is idolatry. It often causes much trouble and vexation in families, and when indulged by a father discourages his children, and frequently provokes them to wrath. Patience and forgiveness are indispensable to the happiness of families; whilst quick and hasty tempers not only bring their possessors into difficulties, but also occasion much trouble to all around them. "An angry man stirreth up strife, and a furious man aboundeth in transgression. — Behold, how great a matter a little fire kindleth! Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." The wisdom that cometh from above is pure, peaceable, and gentle; leading to harmony

and mutual affection. Strife in any family is contrary to the will of God, but most of all so in the family of a Christian minister. It injures the tone of moral feeling; it incapacitates for study; it tends to harden the heart; and its baneful effects sometimes follow him into the pulpit. Ministers and their wives must watch and pray that they enter not into temptation; then the fear of God will have its proper influence upon them, they will live together as fellow-heirs of the grace of life, and their prayers will have free access at the throne of grace. Thus will their example be worthy of imitation by their children and domestics; it may widely extend its happy consequences; and it may descend to posterity for many generations. But "where envying and strife is, there is confusion and every evil work."

The apostle Paul gave Timothy directions how to behave himself in the house of God, the church of the living God—of Christ, who is the living God. This behaviour constitutes an important branch of a minister's duty, to which he ought to attend with care and diligence. The word of God should be faithfully preached; the ordinances of Christ duly administered; the scriptures constantly and distinctly read; prayer and praise solemnly offered to the Father of mercies through Jesus Christ; all of which ought to be but as one expression of pure devotion. The solemnity and reverence of the minister in these services will produce a corresponding feeling in the congregation; but if his conduct in them be in any measure light and vain, it will be highly dangerous to his hearers. His mind should be deeply im-

bued with pious sentiments; he should contemplate the attributes of God, his own awful responsibility, and the value of souls. Archbishop Leighton, when addressing the clergy, observes, "He that can tell others what God has done for his soul is the likeliest to bring their souls to God. Hardly can he speak to the heart, that speaks not from it. Before the cock crows to others, he claps his wings and rouses himself. How can a frozen hearted preacher warm his hearers' hearts, and enkindle them with the love of God? But if the love of Christ constrain him, his lively recommendations of Christ, and his speeches of love, shall sweetly constrain *others* to love him." The minister of religion, above all other men, should be familiar with the invisible realities of futurity; his thoughts should frequently be on the glories of heaven, the miseries of hell, eternity, and the souls of men. These contemplations will make him represent truth in its most lovely and inviting forms, free from abstract, metaphysical reasoning; and with sincerity and godly simplicity he will recommend his message to every man's conscience in the sight of God. In the church of Christ there are persons of different ages and tempers, of various degrees of religious knowledge and intellectual capacity. Due respect must be paid by the minister to them all. He must be the connecting link by which they are united together as a church; his modest and humble behaviour will win their affections, attach them to his person, and cause them to esteem him very highly in love for his works' sake.

Some ministers of the gospel

are so circumstanced as to be able to live upon what their people raise them, and have no necessity to engage in any worldly pursuits. This ought to be the case, perhaps, where it is not;—certainly, in all places where the condition of the people will admit of it. “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” It is so “great a thing,” however, that the harvest, in a pecuniary point of view, sometimes amounts but to little. Many people pay their ministers worse than any other servant they employ, and by their conduct seem to say that it is best for them to be poor. Where the minister of Christ can live upon his stipend, he ought not, from lucrative motives, to involve himself in worldly business. “No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.” If such a man be not of a studious mind, he may contract bad habits. He is in danger of religious gossiping,—of loitering about perpetually at the houses of his friends, who will not perhaps tell him their opinion of his conduct, but will not fail to speak of it behind his back. Frequent visiting leads to conversation which may sometimes be of an unholy tendency; we will not say to filthiness and foolish talking; but we must say it is well if it do not. Many ministers have fallen in places where they did not expect, and great disgrace has arisen from intimacies which at first seemed laudable. Too much familiarity has bred contempt. Some ministers who, had they kept a proper time in their study, and minded their own business out of it, might have continued with their

people and been respected, have been obliged to leave them for want of respect, or to remain without being desired. Let ministers in general, especially young ones, beware of going about in an idle manner from house to house, and study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. Integrity and punctuality, prudence and honesty in all our dealings with the church and the world, will stop the mouths of gainsayers, and obtain the testimony of men’s consciences, not only to the truth and importance of the religion we teach, but to the goodness of our own character.

From this brief view of ministerial conduct, we perceive the necessity of divine influence to sanctify our souls, and to guide us in all things; lest in one unguarded hour we mar the labours of many years. The elders are exhorted to “feed the flock of God, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as lords over God’s heritage, but being examples to the flock: and when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.”

EXPERIENCE.

THE CHURCH A GARDEN.*

It is a great blessing, especially to the young, to possess a taste for simple and innocent pleasures, such as the reading of some useful volume, or a walk amidst the

* The reader is earnestly requested to take his Bible, and to turn to the passages of scripture referred to.

works of God ; because they save from many snares, are of easy purchase, and are at all times accessible. For my own part, I feel every day, that I have much reason to be thankful, since a fine field, a beautiful landscape, a flower, or an insect, the rising, or the setting sun, awaken in my bosom the most interesting emotions and reflexions. He can be at no loss for happiness, who can realize God's presence amidst his wondrous works, and who holds converse with him through the adorable Mediator. The meditation of such an individual must necessarily often be sweet and profitable ; he commonly finds

“ Tongues in the trees, books in the running brooks,
Sermons in stones,—and good in every thing.”

As I was lately waiting for a friend, I took a walk in his garden. Solitary, and musing, I recollected, that the most astonishing transactions that ever occurred took place in a garden. It was in a garden, blooming in boundless and unrivaled beauty, that the beneficent Former of all things first placed his favourite creature, man. Here, too, man dared lift up his presumptuous and impious hand in rebellion against his gracious Benefactor and Sovereign. In a garden, the second Adam sustained the weighty wrath of God, due, justly due to his people, on account of their transgressions. In Gethsemane he was “ in an agony, and sweat great drops of blood falling from him to the ground ;”

“ O Garden of Olivet, dear honour'd spot,

The fame of thy wonders shall ne'er be forgot ;

The theme most transporting to seraphs above,—

The triumph of sorrow, the triumph of love !”

In a garden, the body of the Saviour was laid in the new tomb of Joseph of Arimathea ; there, on the morning of the third day, more than a conqueror over the powers of darkness he arose, according to his own predictions, frequently repeated to his friends, and even to his enemies.

The church, in the scriptures, is represented as a garden. The metaphor is striking, interesting, and instructive. This lovely spot, I exclaimed, as I wandered from walk to walk, *was once barren and unprofitable ground*. These beautiful plants and flowers grew once in the common open field ; they are now indeed, in many points of view, altogether unlike what they once were. So it is in the sacred enclosure which the Great Husbandman has made. Every plant that is to be found there was once wild and worthless. His omnipotent arm has changed their nature, and made them lovely and useful. To his incomparable name be all the glory.

Admirable, said I, as the garden is in which I am now walking, if it *were not to be constantly cultivated*, it would soon be overrun with all that is noxious and unpleasant. Thus in the garden, to which I was more especially directing my attention, the soil is naturally very bad, Gen. vi. 5, 11, 12. Rom. i. 21—32.—it is indeed full of seed, but all of a malignant quality, Mark vii. 20—23.—it is truly so “ desperately” vile, Jer. xvii. 1—9.—that there was not even a single good seed, till it was put in by the Great Husbandman, Eph. ii. 1—6.—When the ground was originally broken up, and prepared for the precious grain, he watched over the gracious operations,

and beheld the work well-pleased, Ps. li. 17. Isa. lvii. 15. Luke xv. 1—32.—It needs, and it enjoys his perpetual superintendence, and kind cultivation. His own gracious language in reference to his garden is, "I, the Lord, do keep it, lest any hurt it; I will keep it night and day, Isa. xxvii. 2, 3.—Yet notwithstanding his care, many pernicious weeds have been found in it, and some plants, which though, on the whole, they looked well, and were by many highly esteemed, were never planted by the Great Husbandman, Matt. xxvi. 24.—These will all, ere long, be rooted up, and cast away, Matt. xiii. 47—50.

I knew that the garden I was then viewing must be *frequently watered*, or it would soon lose its beauty and its value. Even Eden, if it had not been refreshed by the streams which ran through its hallowed domain, would have been a parched desert. In like manner, the garden of the Great Husbandman must be refreshed with the precious dews and rains of heaven. He indeed says, that this shall ever be the case. "I will water it," says he, "every moment," Isa. xxvii. 2, 3.—"I will cause the shower to come down in its season: there shall be showers of blessing," Ezek. xxxiv. 26.

Deprived of the beams of the sun, the most beautiful spot would be a scene of deformity and desolation. Thus the garden of the Great Husbandman would lose its life, lustre, warmth, beauty, fragrance, and fertility, without the bright shining of the Sun of Righteousness.

A well-cultivated garden is not only lovely, but profitable; it brings forth much fruit. The Great Husbandman reasonably

expects that the garden which he superintends should be fruitful; for what more could he have done for it than he has? Blossoms and leaves only will neither please nor satisfy him: he often comes into his garden seeking for fruit, Luke xiii. 6—9. "Every branch," (I use his own language,) "that beareth not fruit, he will take it away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," John xv. 2.

This hallowed garden, as well as others, has also *its different seasons*. It has its blooming spring, when all is delightful and full of promise, Acts ii. 37.—its prosperous summer, when its productions are vigorous, and advance rapidly to maturity, Acts ix. 31.—its fruitful autumn, when the golden sheaves are joyfully gathered in, Acts ii. 41, 47. v. 14.—and its desolate and stormy winter, when it has been seen enveloped in clouds, and devastated by tempests, Psalm cxxxvii. 1—4. Acts viii. 1.—But even dreary winter, in various ways, has been rendered useful to the sacred enclosure.

Again; every garden has an owner; and that of which I speak, is *the property of Immanuel*. He justly claims it as his own, and calls it emphatically "*My garden*," Song of Sol. iv. 16.—And it is his. It cost him so large a sum, that no arithmetician can compute it; no figures or characters can ever fully express it; no language can declare it; and no imagination can conceive any thing adequate to its greatness. Though infinitely rich, for this spot he expended his boundless treasures, and became poor. In fact, his own precious and inestimable life was the cost of it, Acts xx. 28.—For he had power to lay down

his life, and power to take it again.

O how highly then must he *value* this garden, since he gave for it so great a price! It must have been very precious to him, or he would never have done or said what he has in reference to it. His own heart's blood was not so dear to him, as the plants of this inestimable garden.

And will he not *defend* it, although there are foes within who would lay it waste, and enemies without, who, if they could, would utterly destroy it? Doubtless he will; he has indeed engaged to protect it, and his arm is almighty. No weapon formed against it shall prosper. He knows every plant in it, and not one shall be fatally injured, plucked up, or destroyed by the utmost malice of his foes, John x. 28. Rom. viii. 35—39.

He has ever delighted to *walk in his garden*. He was often seen in it in ages that are past. One who beheld him there, and who conversed with him, has left it on record, that "his countenance was as the sun shineth in his strength," Rev. i. 16.—Many can now also testify, that they have seen his glory there, and have heard the most gracious words proceeding from his lips. Multitudes also in every future age (for he is "the same yesterday, to-day, and for ever,") will in this hallowed scene behold his glory, Matt. xxviii. 20.—Nor could the plants flourish if this were not the case. He must at first breathe into them the breath of life, and he alone, by his Spirit, can clothe them with verdure, with fruit, and with loveliness.

It is his intention *greatly to enlarge* his beautiful domain: indeed his omnipotent love and goodness will transform the vast

desert into Eden. He has said, that he will "pour out his Spirit from on high, and the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," Isai. xxxii. 15. xxxv. 1, 2. lv. 12, 13.

O reader! art thou in the garden of Immanuel? If so, you are different to what you once were. Forget not, that it is the Great Husbandman who has made you what you are. Had it not been for his free and unmerited kindness, you would still have been in the ground which bears nothing but "thorns and briars, which is rejected of God, and is nigh unto cursing, whose end is to be burned," Heb. vi. 8.

He has another, a nobler garden, in a land where the skies are always clear, into which no foe can ever enter. Eternal spring covers that happy region with perpetual verdure. Very many lovely plants have been removed thither already from the garden below. And it is his gracious and glorious intention, in his own good time, to transplant all the trees of righteousness to that fairer clime, to bloom for ever beneath the notice of his eye, and to deck a paradise of unmingled beauty and delight, which can never be forfeited.

Southampton.

B. H. D.

*Autograph Letters of DR. WATTS
to DR. DODDRIDGE.**

DEAR SIR,

J thank you for your sermon on y^e fire: tho perhaps twas difficult for you to excuse yo^rself from printing it, and tho y^e discourse itself is so well suited to the occasion, yet J cou'd wish no occasionall incidents might interrupt your most important affairs of y^e Academy and y^e ffamily expositor. All your Labor and spirits may be exhausted in those 2 additions to your Pastorall charge without more interruptions. God make your strength equal to your day.

Your ffam. Expositor has been in my hand 2 weeks. J think it perfectly answers your design so far as J have read. We shall begin it in y^e family in a few days, whose services salute you.

J am sorry we must be forced to tell you that here is another Demur about y^e paym^t of M^r Cowards students w^{ch} Dr Guise and J must jointly inform you of in y^e following page.

Yo^rs affectionately
J. Watts.

March 8th: 173³

Tuesday Morn. March: 13th: 173³

DEAR SIR

M^r Neal is gone down to the bath in a bad state of health: & he left us to inform you that M^r Newnham makes some demur about paying M^r Cowards students.

But since last week J am informd that that matter is so far compromisd wth M^r Newnham that we hope there will be mo-

* There are some little peculiarities in the contractions, and in the mode of spelling, which the Editors have thought it proper to preserve.

ney enough to pay all y^e students till Michmas next or very neer.—

M^r Newnham therefore desires our orders for paying you till Lady day. Tell me p^r first post Js your number of students & their names the same as last. Repeat them if you please wth y^e sum due.

J hear there is a letter in Town from you for me by y^e Min^r of Newport, but J have not yet seen it.

Yo^rs with all esteem &
affection

J. Watts.

*** The letters, transcribed above, were kindly presented by one of our correspondents to Dr. Newman of Stepney. The superscription is

To the Rever^d
D^r Philip Doddridge
att
Northampton

ON RELIGIOUS CONFERENCE.

MR. EDITOR,

BEING requested by one of your readers to give you my thoughts on the above mentioned subject, particularly in reference to meetings for religious and experimental conversation, I take the liberty of suggesting the following hints, which I hope may not be unprofitable.

I am, yours affectionately,

K. R. H.

I would make two or three previous remarks.

1. I am firmly of opinion that nothing discovers carnality of temper more than backwardness to serious experimental conversation; and,

2. That nothing tends so much to lower the tone and feeling of the heart in the things of God, as mere worldly conversation,

3. On the contrary, nothing perhaps, in connexion with other holy duties and exercises, will more effectually draw our hearts from the world, and elevate them heavenward, than truly spiritual conferences.

But, 4. Some degree of caution and prudence, it is readily acknowledged, is requisite, in order that we may speak of our experience of divine things in a becoming and profitable manner.

These things being premised,

First; I would earnestly recommend the practice to all who love our Lord Jesus Christ, of every age and condition. And by it I mean,—not conversing about religion in a mere theoretic way,—but freely disclosing our views of the great salvation of the gospel, and the impressions of the gospel and grace of God upon our hearts, for the promoting of our own establishment and advancement in the knowledge and grace of our Lord Jesus Christ; and also the animating, encouraging, and strengthening of our dear fellow-Christians in their pilgrimage from earth to heaven; and thereby promoting the glory and praise of that God, by whose virtues we were called out of darkness into his marvellous light. And is it not reasonable, scriptural, and becoming, to say with David, and with the spirit of David, “Come all ye that fear God, and I will declare unto you what he hath done for my soul?”

Secondly; Allow me to endeavour to obviate an objection or two which may be advanced against the practice here recommended.

It may be said, and I believe frequently has been said, “Will not conversations on religious experience lead even into tempta-

tion?” I mean, a temptation to say what we do not believe or feel. I would reply, Surely no such consequences necessarily follow; for nothing scarcely will tend more to the investigation of the heart, the discovery of the malignant evil of sin, and the wonderful salvation of the gospel, than free and affectionate conversation; and nothing will tend more to promote Christian love and sympathy, than freely, yet prudently, laying open our hearts to each other, in regard to our spiritual and eternal concerns. If any professor of religion is determined to play the hypocrite, he need not adopt such practices as these for that purpose; for he will prove it in other ways: and on the contrary, nothing appears to me more likely to detect insincerity, or to lead us to greater searching of heart, than frank and humble experimental conversation.

“But,” it is farther said, “where is the use of accusing ourselves before our fellow-creatures? would it not be much better to confess our faults to God?” In answer to this objection, I would observe, Although there may be a kind of voluntary humility, I mean in our confessions to each other, where there is little either of sincerity or humility, yet, on the other hand, how much more prone are even professors of religion to excuse themselves, and palliate their offences! Surely there is a proper sense, in which we should be ready to confess our faults to each other, although not by auricular confessions to a priest, yet both with regard to offences committed against each other, and with reference to the burden of guilt generally speaking. And if, with sincerity and ingenuousness of mind we are

disposed to make such confessions, I mean in a prudent way, I see little danger of harm, but probably much real good may follow: Nor will this prevent our explicit humble confessions to the God of love, but will rather promote them.

Thirdly; I would conclude with earnestly recommending all religious societies especially to this practice.

1. When I say, societies, or church members, by no means would I exclude any other persons, especially young people who appear to be seriously disposed, and who show an inclination to attend. I knew a young lady some years since, who declared, when she was afterwards received into our church, that being present at one of our conference meetings, her mind was first impressed with the importance of experimental religion.

2. I think the practice would be highly beneficial to both the minister and the people, as it would furnish the latter with the opportunity of describing their sentiments and feelings on religion, and thus enable the minister better to adapt his sermons to their cases. Besides, surely such a spiritual intercourse between the minister and his hearers, would tend to endear them to each other, which certainly is a matter of high importance in a Christian society.

3. I would recommend such meetings to be early in the week, either on Monday or Tuesday evenings at latest, that they may not interfere with the weekly lectures; and to enable those who are present to recollect with more facility the subjects of the preceding sabbath.

4. The benefit of such meetings will evidently appear, I should think, from the consider-

ation, that such associations are for prayer, reading the scriptures, and singing the praises of God, as well as conversation; all which will contribute much, very much, to promote real experimental religion. And here I would drop a hint, that if a chapter or Psalm be read after singing, and previously to prayer and conference, I think it will assist both: and conversation might be much aided by observations on the chapter read, as well as reflecting on the subjects discussed the preceding sabbath.

5. Order should be particularly attended to. Two persons should not speak at once, and yet every one should be encouraged to say a little, in a free and communicative way.

6. Such meetings were highly approved of by the prophet Malachi, "Then they &c." They may also be the happy means of supporting under trouble, defeating the devices of Satan, and training souls for the blissful communion of saints in glory.



ON

PERSONAL DECORATION.

IN a time of universal famine, how many jewels would you give for a single loaf of bread! In a raging fever, how many diamonds would you sacrifice for a moment's ease! In a parched desert, how many embroidered robes would you exchange for a cooling draught! That these gaudy trifles should be valued at so high a rate, is certainly no small disparagement to the understandings of mankind, and is a sad demonstration of the meanness into which we are sunk by the fall. Compare them with the sublime, the stupendous, and the lovely objects which every where

meet your eye in the creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the lustre of the sun, or your fairest diamonds transcend the brightness of the stars? Why, then, should such enormous sums be expended in glittering pebbles and sparkling dust? Compare them with your books,—your Bibles,—your souls,—all neglected for their sake! Arise this evening to correcter sentiments and nobler aims. Make the Bible your looking glass—the graces of the Spirit your jewels—the temper of Jesus your attire. If you must shine, shine here. Here you may shine with advantage—in the estimation of the wise and good—in the view and approbation of holy angels, and of the Eternal God—shine in death, when the lustre of the gold is dim, and the ray of the diamond extinguished—shine in the celestial hemisphere, with saints and seraphs, amid the splendours of eternal day. *Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

Dr. Raffles's Lectures.

ANECDOTE.

(From the Columbian Star, published May 4, 1822.)

"Can a corrupt tree bring forth good fruit?"

IN a small country-town in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. From some

common causes, such as trespassing of cattle, poor fences, &c. they became very inimical to each other; and finally got into the law, and spent a great deal of money for trifling supposed offences. They would often injure themselves for the sake of injuring each other. They went even so far as to make two fences on the division line of their farms, and in one place, where a lane was left open for the accommodation of one to go to his field, the other went and pulled down a good straight fence and made a crooked one, on purpose that the stakes and corners of the fence might make the lane too narrow for his neighbour to go through. They seldom spoke to each other, unless it was with curses, or when called before a court of justice, where they often met. In this way they lived ten or twelve years, acting out the depravity of their hearts; and trying by every means to see which could do to the other the most harm.

While in this state of fiend-like feeling, a revival of religion commenced in the place, which some ridiculed as mere fanaticism, calculated to make people run mad, and turn the world upside down. Mr. S. one of the champions of wrath, was brought by that Spirit which convinceth of sin, to see the depravity of his own heart. His sins were now for the first time set in array before him, and he saw himself a lost and ruined sinner, and was led to cry for mercy. In reviewing his past conduct with his neighbour, he saw himself a monster of wickedness, and felt that he had been completely under the influence of Satan. He cried to God for mercy, and he heard him; but he could not rest here; he must go and ask forgiveness of his

neighbour. With a trembling, broken heart, he rapped at the door of his neighbour, which he had not entered for more than six years. As Mr. L. had no suspicion who it was, he bid him walk in. With amazement every eye was fixed upon him. After helping himself to a seat—"Neighbour, (says Mr. S.) I am come to ask your forgiveness. We have had a great deal of difficulty, and I find that I have been much to blame." "True, (said Mr. L.) I always knew you were to blame, and I never shall forgive you—you have made more cost and trouble than your head is worth." "I know, (replied Mr. S.) I have done wrong; I am convinced of my sins; and I humbly ask your forgiveness. I am determined to live differently in future; and I hope that God will forgive me. We have been actuated by a wrong spirit, and shall be afraid to meet each other at the bar of God, where we must soon appear."

Mr. L. a little softened, replied, I can never forget the sleepless nights, and the costs, and damages, and vexation, that you have occasioned. But I am willing to do what is right about it, and always have been; and we never should have had any difficulty if it had not been for you and your boys.

When Mr. S. had retired, there was a general exclamation in the family.—"Well! what can all this mean? This is something new! I wonder what will happen next! What in the world has produced all this?" "Why, (says a great tall boy, who had helped his father carry on the quarrel,) I heard last night that Mr. S. was one of those that are under concern." The father was silent, and soon after retired quite

disturbed. "What! is S. concerned for his soul? He going to become a Christian? If he can find mercy, no one need despair. Why should he come and ask my forgiveness? If religion will humble such a man, it is surely a good thing. He said, that we shall be afraid to meet each other at the bar of God. It is true; we have both acted like fools; but then I have had great provocation. Oh! I am a great sinner, I have been completely under the influence of Satan. I fear God has given me up. Others are anxious for their souls; and even this wicked wretch is becoming a Christian. Gracious God! what a sinner I am!—Oh God, have mercy on my soul!" Thus his sins were set in order before him; and he was in great distress for several days. At length he could smother his feelings no longer. He took his hat and went to see his once hated neighbour. As he entered the door, he received a cordial welcome. They took each other by the hand, and burst into tears. "You came to ask my forgiveness the other day, (said he,) but I find that I have been a thousand times worse than you. I have been tempted by the devil to every wickedness, and I fear God has given me up for ever. Oh, can you forgive me, and pray for me?"—Their concessions were mutual, and their forgiveness cordial; for both had much to be forgiven of God, in whose love they now found mercy.

Before they separated, they retired and prayed together. They are now members of the same church, and have lived about eight years in uninterrupted harmony and good neighbourhood.

Obituary and Recent Deaths.

REV. J. HAWKSLEY.

DIED, June 22, aged 36, the Rev. J. Hawksley, late pastor of the (Independent) church of Christ, meeting in Aldermanbury Postern, London.

He was first co-pastor with, and in 1810 the successor of, the late Rev. Mr. Barber. In 1819 the state of his health induced him to tender the resignation of his office, which however the church affectionately declined to accept. But in April 1821 he was obliged to resign the pastoral charge, and retired to Hull for the benefit of his native air. But his disease (a decline) increased till his death.

Mr. Hawksley (as is not unusual, especially with ministers) was tried with severe exercises of mind respecting the state of his soul. His own expression was, that he was well nigh drowned in deep waters. "The waves and the billows of the Almighty went over him." But the blessed doctrine of the Gospel which he had long preached to others for their salvation, was now, in a season of peculiar extremity, found by himself to be adequate (and nothing else was so) to afford him the relief he needed. By looking simply and exclusively to the Lord Jesus, as the all-sufficient Saviour of helpless, guilty man, he obtained peace, and was enabled to continue in the exercise of the most humble and calm trust in divine mercy through the blessed Redeemer, till, at the last struggle, solemnly committing his soul into the hands of Him who had purchased it with his "precious blood," he died happy in the Lord.

MRS. MARY PENNY,

Late of Stroud-green, near Hornsey.

Mrs. Mary Penny, the widow of the late Rev. John Penny, formerly of Portsea, was a daughter of Mr. Alexander Suter, an elder of the Scotch Church, Hanover-street, Long-acre, which at the time of her birth was under the care of the Rev. Dr. Earl. Her father was taken from the church militant, when she was but just removed from a state of infancy: her mother too died only a few years after. Thus she was left an orphan, without patrimony, and having one near relation only, a sister but a little older than herself. Trying as these circumstances were at the time, yet being under the special direction and care of the "Father of the Fatherless," she was comfortably supplied and supported. Immediately on the death of her mother, she was received into the house of an opulent neighbour. This gentleman and his wife treated her with the greatest kindness, and appeared desirous of rendering her easy and happy in their family. Nothing could seem more eligible than this situation, as it respected her temporal interests; but her Heavenly Father designed some *better thing* for her, and therefore a change in her situation took place, which led to her *choosing the good part which could never be taken away from her.*

Her sister, afterwards Mrs. Miller, was pious and accomplished: she had been educated in Holland, and was now settled as a French teacher in a large and respectable Ladies' Seminary at Guildford. Desiring the company of her younger sister, she induced her to resign her prospects of advantage, and to live in the school with her; because as they had scarcely any relations, they might make the most of each others' friendship and affection. Miss Mary

Sutor now became an English teacher in the same seminary with her sister at Guildford.

This step led to the happiest results. It was at Guildford she was brought under the ministry of the late Mr. Chamberlain, whose preaching, attended by the effectual working of the Divine power, was the instrument by which she was called out of darkness into light. Under the ministry of this worthy man, she enjoyed some sweet opportunities; as also from the company of the people of the congregation. Being under much restraint from the lady whom she served in the school, these seasons were comparatively few: and the want of religious privileges at length determined her and her sister to relinquish a genteel situation, which had been in many respects agreeable to them. Returning to London they opened a Day-school, and became members of the church then meeting in Grafton-street, Soho, under the care of the Rev. Mr. Anderson,* by whom the subject of this Memoir was baptized.

Her connexion with this church was introductory to all the relations, and all the enjoyments, of a protracted, useful, and happy life.

The persons and manners of our late friend and her sister (for we cannot yet speak of these amiable young women separately,) secured the respect and attentions of the most reputable families in that religious community. Though themselves in very limited circumstances, they yet were invited to be the guests and companions of the most opulent and eminent persons belonging to the Dissenting interest at the west end of the town: thus were they brought into full communion with the religious world, and enjoyed all the good things in the church which that day afforded.

The late Mr. John Penny was a member of the same church; distinguished then, as he ever afterwards was, by his modest deportment, his fervent piety, and his gift in prayer. To this excellent man,

at twenty-three years of age, she was married. As this union was formed on the best principles, so it continued during a period approaching to half a century, to produce as much satisfaction as could be expected in this state of affliction and trial.

Mrs. Penny often bore a large share of the malediction which followed upon the fall of our first parents; but she had also much domestic comfort, sweetened and improved by a large portion of religious means, and of Christian association and fellowship. Those who were acquainted with her at that period of her life will recollect her affectionate assiduity in the relations of wife, mother, and friend; her fervour, activity, and punctuality, as a Christian; her hospitality and benevolence to her power, if not beyond it; and the general amiableness of her character: she was well suited in many respects to the situations in the church of Christ in which she was placed at different periods of her life; first as the wife of a *deacon*, and then of a *minister*:—it might be truly said of her, "Her care was never to offend."

The general characteristics of her advanced and retired life were, quietness, assurance, and gratitude. Deprived in a great degree of public means, she frequently expressed much thankfulness for those which she enjoyed at home, and was much disappointed if her son, with whom she resided, was prevented at any time from praying with her at the usual seasons.

Her feelings were generally very uniform; and of course there was a similarity of expression when she spoke of the exercises of her mind;—she looked back on the past with admiration, and to the future without dismay. She would often say, "Who would have thought that I should have been preserved so long! Well, our times are in his hands who does all things well! and I am sure all is well respecting me; I desire to be thankful, and I hope I am thankful! This is a delightful and quiet residence, and my daughter is exceedingly kind;—indeed every body is kind!—I am as comfortable

* Mr. Anderson died in September, 1767.

as I can be with my infirmities:— It would be a great mercy for me to be removed *now*, but I wish to wait the Lord's time." She was for the most part enjoying the comfort of having rested on the sure foundation; she knew *in whom she had believed*, and that he was *infinitely able to keep that which she had committed to him against that day*. Doubts and fears, the almost constant companions of Christians who are feeble and infirm, did not much annoy her. She indeed experienced something of those feelings about a week before her dissolution; but she was soon relieved, so that her spirit rejoiced in God her Saviour.

On Lord's-day, June 22, while most of the family were at meeting, a considerable change for the worse took place, and she was well aware

that the time of her departure was at hand. She had a desire to *depart* and to be with *Christ*, which would be far better; and these desires were realized about noon on the next day, when the immortal spirit which had been long justified, and in part sanctified, was, there is no doubt, glorified: and being *absent from the body*, she was *present with the Lord*. She had reached the age of seventy-seven years; so that she *came to her grave in a full age, like as a shock of corn cometh in in its season*.

Her remains were interred in Bunhill-fields on June 28th; her friend and pastor Mr. Ivimey addressing the mourners and spectators. On the next day he preached a funeral sermon at Eagle-street, founded upon Phil. iii. 8, 9: *That I may win Christ: and be found in him*.

Review.

An Address from a Christian Pastor to his Church and Congregation upon Baptism, containing a Statement of some essential Points in which the Systems, both of the Pædobaptists and Anti-pædobaptists, appear to differ from that of the New Testament. By James Bass. Pp. 87.

THE prejudices of education combining with the force of early associations, will considerably assist in accounting for the existence and prevalence of certain palpable errors. But by what mental process a mind, which, upon the whole, may be supposed to be tolerably conversant with correct thinking, is brought to substitute for the beautifully chaste dictates of revealed truth, a system alike opposed to the pure source whence it is professedly derived, and the concurrent testimony of ages, is far less obvious. It is not at all conceivable, that the imagination ori-

ginating such an ideal theory, possesses sufficient influence over the understanding to obtain its immediate adoption. It must alternately advance and retreat—be subjected to numerous parings, enlargements, and embellishments,—until, by frequently renewed and protracted intercourse, in which apparent advantages are so contrived as partially to conceal insuperable difficulties; familiarity overcomes disgust; and that which, on its first appearance, was repelled with merited repugnance, as a scheme equally visionary and incongruous, is, at length, elevated to unqualified approbation, as admirably adapted to harmonize all discrepancies, and include within its comprehensive and conciliatory embrace the jarring sectaries of every denomination; and, being therefore, entitled to solicit public favour, is confidently proposed for universal patronage and acceptance.

We applaud the man whose conscientious scruples occasion him to

pause, either on an agreed or disputed point, even though that state of indecision should long remain, provided always that such term of suspension be devoutly occupied in examining the best authorities: yet it must necessarily be felt as a circumstance of no small regret, when such hesitancy disqualifies the Christian minister, year after year, from discharging an interesting branch of pastoral duty, and deprives a numerous society of receiving from his hands, to whom they most naturally look for its administration, a rite to which they had long been taught to attach considerable importance. But, then, how must the inconvenience be augmented, if, after an investigation of more than thirty years, the announced result should seem, to those most intimately concerned, to assign to such disqualification a permanency of character; or require, as the severe condition of its removal, the utter abandonment of those arguments by which their long approved practice had been chiefly defended; and, in default of their farther assistance, avail themselves of a newly constructed theory, which, in relation to many, however well disposed, is never likely to be understood; while, in the estimation of others, it can only be brought into operation by such a treatment of the New Testament as is never resorted to but in the most desperate cases; that of perplexing the plainest statements, and wresting from their most obvious import, the simplest terms.

But, in attempting to measure the extent of injury likely to be sustained by the wildest speculations of the human intellect, there is one alleviating consideration, the recollection of which will be sufficient for every purpose of general conclusion, which is, that aberrations from the authoritative enactments of truths, are harmless in the ratio of their extravagance. Hence the endeavour, not long since renewed, to deprive Christianity of one of its sacred institutes, seems now merely to be remembered as one of those abortive efforts whose ephemeral existence was even too li-

mitted to justify any formal refutation. And, with every respectful consideration for the Author of the extraordinary performance now under review, our decided conviction is, that with whatever complacency he may regard the result of his elaborate research, it is too violent an outrage of the principles and facts of the evangelical history, to admit the possibility of enlarged approbation.

The nucleus, about which the parts of this modern discovery are made to conglomerate, is, that baptismal water is "the sign or figure of the *grace of heaven*."—"Hence, when John says, 'I indeed baptize you with *water*,' the sense and meaning are the same as if he had said, 'I baptize you with the sign of the *grace of heaven*.'" But, then the reader is most heedfully to remember, that, by the *grace of heaven*, the author does not intend what those ministers, who have, during the past thirty years, supplied his lack of service, and sprinkled the babes of his congregation, appear generally to understand—the *grace of the Holy Spirit* in renewing and sanctifying the heart—but that the water in baptism denotes the gospel generally; and that the administration of the rite is identically preaching the gospel. Hence the inference is, that as the gospel is to be universally proclaimed, without any consideration of moral or spiritual qualification on the part of those to whom it is made known, so no manner of prerequisite, either personal or relative, is essential to a participation of the baptismal rite.

"I must again repeat, that I believe it to be a sign—not of inward renewing graces—but of the *grace of heaven*.—You will observe, that the command to baptize, is participially expressed: 'Teach all nations, *baptizing* them.' Our Lord evidently intended by this what is commonly understood by the active present participle in such combinations. The command conveys the idea of two simultaneous acts, of which we have several similar examples in the New Testament."—"And so our Lord framed the commission to baptize: 'teach,' 'baptizing,' as much as

if he had said, as ye teach baptize: or let baptizing participate in the act of teaching the nations the doctrines of salvation."

Among the different suggestions which have been imparted to aid the Christian instructor in addressing the ungodly, we do not recollect to have seen the following, till we were favoured with this pastoral "Address."

"Water, therefore, applied as a divine appointment to a sinful subject, is well calculated to aid his instruction. It reminds him of his guilt and ruin, and teaches him the necessity of repentance: it directs him to divine remission, and to the cleansing, healing, consoling power of heavenly grace, as a motive to induce him to drop hostility, and to be reconciled to his offended Maker; and that by appealing to his senses."

In conformity with these views, Mr. Bass seems to believe that John and the Apostles baptized multitudes, not on any evidence of their faith and repentance, but as the *means* of their receiving those benefits. Thus Peter is represented as addressing those to whom he preached on the day of Pentecost.

"I urge you to be baptized as well as to repent; I urge you to repentance not as a qualification prerequisite for baptism; I urge baptism not as your profession of such repentance; but I advise you to both, that ye may obtain remission of sins, or have hope in God, through Jesus Christ, according to the gospel. If ye follow my counsel, ye shall receive the light and comfort, the gifts and graces of the Holy Ghost."

We can easily conceive, that to sustain an hypothesis such management may be indispensable; but, then, it is in direct violation of the inspired narrative, which most plainly states, that John baptized those who confessed their sins, and from the circumstance of his directing others to make their repentance manifest, by corresponding effects, the inference that he baptized such only becomes irresistible. As to the day of Pentecost, it is too obvious for sophistry to perplex, that the sacred rite was administered exclusively to those who, having been

previously "pricked to the heart," "gladly received the word," and of whom, therefore, it is immediately said, "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And the curious criticism on the participle "baptizing," is remarkably unfortunate: for though analogy would seem to require that the following participle "teaching" should be subject to the same explanation, to this Mr. Bass's system is utterly repugnant: for it is strenuously contended that "teaching" is wholly prospective.

In short, the author repeatedly intimates his full conviction that baptismal water is the means by which regeneration is effected; all inquiry, therefore, into the sentiments and conduct of those who request to be baptized, or any confession of faith, appears to Mr. Bass, to be an undue assumption of authority: yet such inquisition he regards as essentially requisite to a participation of the Lord's-supper, and the privileges of church-fellowship; but, while the case of the "Eunuch" is confessedly in the way of the former part of this distinction, no case whatever is cited in support of the latter.

Perhaps it will scarcely be credited, that Mr. Bass seems much alarmed, lest baptizing any person on a profession of his faith, "should induce him to think of himself more highly than he ought to think." He adds, "I hesitate not to say, that such a view of Christian baptism tends directly to foster Antinomianism." It becomes almost difficult to conjecture what such a writer will hesitate to say. On the other hand, we would beg leave to turn the attention of our readers to the alarming consequences which have resulted from baptizing multitudes of unbelievers; and which must inevitably follow as long as that unscriptural practice is continued.

The arguments introduced by Mr. Bass in favour of aspersion, are nearly those which have been so often employed, and as frequently answered: yet, *relative holiness*, one of the main pillars of infant baptism, he rejects with pious abhorrence. We could not, however,

help being amused with his distinction of "old Pædobaptists;" certainly, should the success of this pastoral address be in any degree proportionate to the enlarged desires of the author, he will be justly entitled to all the honours which may be supposed to encircle the leader of a new Pædobaptist denomination.

—♦—♦—♦—

Sanctification by the Truth; a Sermon, by James Harington Evans, lately a Minister of the Establishment, and formerly Fellow of Wadham College, Oxford. Pp. 50.

THE subject of this discourse is of very great importance; and the inadequate manner in which it has been too frequently treated, has appeared to us to afford just occasion for unfeigned regret. Indeed, of late, we have rarely met with a sermon on "Sanctification," which we could cordially recommend to our readers, as exhibiting this interesting article in a clear and impressive manner—distinctly asserting its supernatural origin, evangelical principles, and holy influence. Unmeaning subtleties have sometimes been substituted for sober arguments—manifestly designed to evade the practical bearings of the doctrine on the temper and conduct: or the subject has assumed the form of a meagre outline of duty, concealing from our perception the spring of spiritual action, and the vital energy by which it can only be vigorously maintained and perpetuated.

We have much pleasure in stating, that, we think, Mr. Evans's discourse *more* than free from these defects. There is a perspicuity of statement—an earnestness of manner—and a richness of scripture reference, which entitle it to respectable distinction; and incline us to hope that it will be perused with considerable advantage. In the following passage, the sanctifying influence of gospel truth is forcibly represented.

"A crucified Jesus is the great preacher of morality. The cross, while it exhibits the complete pardon of sin, exhibits also its utter loathsomeness; and while it lifts up a high

standard for the believer's conduct, gently wins upon his heart, and gives him the only right motives for obedience. *Thus it speaks*, 'who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed.'—*Thus it preaches*, 'ye are not your own—for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.' *Thus it triumphs*,—'whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them.' In this last portion of the word, motive and precept are alike unfolded to our view. In this single passage we remark the path of obedience traced forth, and the gentle, although powerful, influence of the truth upon the mind, in constraining to walk therein."

In concluding our notice of this sermon, we feel happy in expressing our hope that the Author has materially changed his views since his publication on the Doctrine of the Trinity: in this sermon there is nothing said derogatory to the Divinity and Personality of the Holy Spirit; nor any thing from which it could be fairly inferred that the Author was not a sound Unitarian.

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Plain Dialogues, designed to relieve from various Difficulties connected with the Doctrines of Election, the inability of sinners to perform spiritual Acts, Christian Perseverance, and the Law of God in its Relation to the Believer; and to correct some popular Abuses on those Subjects. By John Shoveller, Jun. of Melksham. 12mo. 72 pages.

DIALOGUES on controversial divinity, are a kind of writing in which but few persons have succeeded, it being very difficult for a writer to put into the mouth of his opponent, arguments so strong and clear as to satisfy those whom he means to convince that he has dealt fairly by them; and yet if he fail in this part

of his plan, the resort of Job is instantly applied, "How forcible are *right* words, but what doth your arguing reprove?" We are not inclined to find fault with the author of the little work before us, for want of ingenuousness in this respect; nor "on account of the homeliness of illustration contained in these dialogues," the "popular abuses" of the doctrines of the gospel requiring such a mode of reply as is suited to the capacities and modes of thinking of those who utter them. It was in this way the Apostle Paul "became all things to all men, if by any means he might gain some." We feel satisfied that this attempt, "designed to relieve from various difficulties" connected with most important theological questions, will be successful, if not in recovering those who have imbibed the erroneous principles exposed, yet in preserving others from being infected by them.

The object of the writer in the Dialogue on Election is to show, that the doctrine of the foreordination of whatsoever comes to pass in appointing the elect not to wrath, but to obtain the salvation of Jesus Christ, is perfectly compatible with that of the free agency, and consequently the accountability, of men; and also that this doctrine of distinguishing grace admits of the most general invitations of the gospel to unconverted sinners—and of the most urgent exhortations to believers to "give diligence to make their calling and election sure," as the *evidence* of their being "chosen to salvation through sanctification of the Spirit and belief of the truth."

The second Dialogue is, "On the inability of sinners to perform spiritual acts." The author undertakes to prove, that the only reason why "unconverted men are unable to repent, pray, believe, and turn to God, is the depraved state of the heart, in its enmity against God, pride, love of sin, and such like dispositions." The following is a specimen of what the writer calls his *homely* illustrations.

"The inability we have been talking of," says SEEK-TRUTH, "reminds

me of Simon Closefist, who, when I applied to him for a little charity towards the poor widow whose goods were seized the other day for rent, said to me, 'I feel much for the poor creature, but really the times are so bad, and I have such a number of calls in this way, that I cannot afford to do any thing for her;' though I know at the same time that last year he saved nearly fifty pounds, and had only himself to keep.' To this FAITHFUL replies, 'You see he loved his money more than he cared for the poor widow; and whilst this disposition continued, it was impossible he could give heartily. This is what is meant by *moral inability*. But when John Thoughtless applied to Edward Needy, who had no work for a long time, and was himself in debt, to help the same poor widow, it is plain, that when Edward said he could do nothing for her, his was a *natural inability*. Closefist's *could not*, and Edward Needy's *could not*, were very different,' &c.

The next conversation is, "On the Law of God as it relates to the Believer." It contains some smart and cutting things to expose the *weakness* or the *wickedness* of those professors who say, "it is the privilege of believers to have nothing to do with the law, but to make Christ all in all." The distinction betwixt believers being delivered from the law as a *Covenant of works* by "Christ who hath redeemed them from its curse," and their being "under the law to Christ" as the *rule of their conduct*, is plainly and satisfactorily stated; some good ideas are also advanced on the "lawful use" which ministers should make of the law in preaching both to unbelievers and to believers.

The remaining Dialogue, "On the Perseverance of the Saints, &c." is well supported. It is indeed to be feared that many professors of religion, who in a time of temptation "have fallen away," and should therefore be considered as "stony-ground hearers," have been induced to conclude, by the injudicious manner in which this doctrine has sometimes been preached, that notwithstanding they are at present living in sin, yet they shall certainly be saved in the day of the Lord Jesus. Awful delusion! Dreadful

conclusion! It is much more to be apprehended from the language of the scripture, that such will receive the greater damnation on account of their sins having been so highly aggravated, than that they will be saved at all—even “so as by fire.”

The seriousness with which these all-important subjects are discussed; the evident regard of the Author for the doctrine of the influences of the Holy Spirit to render the preaching of the gospel successful, both to sinners and to saints—to the former by “quickenings” them from a “death of trespasses and sins,” and to the latter by “working in them both to will and to do of his good pleasure;” and above all, his insisting upon the holy tendency of the gospel, in teaching them “who have believed in God, to be careful to maintain good works;” are our reasons for recommending this sensible pamphlet to the attention of our readers. Should any of them after having perused it, feel desirous of deriving farther information on these and similar subjects, they are requested to procure that excellent work, “A Help to Zion’s Travellers, by the late Rev. Robert Hall of Arnsby.”

Uriel: a Poetical Address to Lord Byron, written on the Continent, with Notes, containing Strictures on the Spirit of Infidelity maintained in his Works, &c. &c. Bds. 127 pp. 7s.

THE anonymous author of this elegantly-printed work is certainly entitled to the praise of good intention, whatever may be the success of the execution. In the first forty pages we have a long poetical Epistle to Lord Byron, which we fear his Lordship will never read. There are, however, many things in it, and still more in the ‘Notes’ and ‘Observations on “Cain”’ which he might read with advantage. Perhaps the mild and gentle rebuke, extorted even from the *Edinburgh Review*, may operate more powerfully upon him. We tremble to think of the responsibility of that highly-gifted infidel, whose evil genius breathes

like a pestilence, and infects our youth of all classes throughout the land. But he is not yet beyond the reach of divine mercy. Peradventure he may yet live to support the cause which he has laboured hard to destroy.

This book contains also a number of smaller pieces: ‘The Prophecy of Balaam—the Christian—the Harp of Jesse—the Star of the Legion of Honour—the Crucifixion—the Persian Mountaineers’ Song—Astronomical Thoughts—Maternal Love—Woman—Angel’s Summons to the Departing Spirit—the Departed Spirit’s Admission to Glory.’

In the prose-essay ‘to the Memory of her Royal Highness the Princess Charlotte,’ we think the worthy author has sadly failed. It wants simplicity. He has loaded it and bespangled it with metaphors borrowed from all quarters, till it is no longer light as the royal vesture he describes, but heavy, stiff, and cumbrous as a coat of mail. There are words upon words in abundance, and epithets without meaning or use. In some passages, an overstrained gorgeous affectation of finery furnishes a specimen of what the amiable Princess, when living, would have thrown aside with disgust.

From the ‘Sacred Melodies’ we transcribe one, which our readers will be glad to see.

“THE DEPARTED SPIRIT’S ADMISSION TO GLORY.”

Well done, thou good and faithful servant. Matt. xxv. 23.

WELCOME, happy spirit home,
Welcome to this peaceful shore;
Landed safe, no more to roam,
Sorrow rends thy heart no more.

Seraph spirits hail thy coming,
They—thy radiant crown prepare;
Now—thy robe of light assuming,
Songs of triumph fill the air.

Gabriel’s golden harp is sounding,
Angels tuneful accents raise;
Shining hierarchies surrounding,
Join the lofty notes of praise.

Seated on his throne, all-glorious,
Straightway to thy Saviour come;
Mighty Conqueror, all victorious,
Hark! he bids thee—welcome home.

Letters to W. Wilberforce, Esq. M.P.; to which is added, an Answer to Melancthon, his Vindicator: demonstrating the inconsistency of a Protestant Christian, and the impolicy of a British Legislator, in advocating the Roman Catholic Claims. By Amicus Protestants.

THESE Letters, written with force and elegance, are not unworthy of being read by the illustrious statesman and philanthropist to whom they are addressed. The important question to which they relate has been recently determined by the House of Peers. But it is very evident that, at no distant period, it will be necessarily revived. And whether our readers be friends or foes to the Catholic Claims, they will find much in this pamphlet to engage their profoundest attention.

As Protestant Dissenters we think we have reason to complain of the author. For instance, in p. 196, when speaking of Popery, he says,

"It is now tolerated to the fullest extent by our tolerant Church: and may she never cease to tolerate the grossest corruptions of popery, as well as the more harmless and venial errors of dissent. Such toleration, however, neither implies nor involves the grant of Ecclesiastical or Political Power, to popery or dissent, nor yet the concession of such claims preferred by either, as may enable the one or the other to help themselves to power of any kind."

On this we observe, in the first place, that our zealous advocate of the establishment places the church instead of the government in the seat of power. It is not the church, but the state, that tolerates. Secondly: in law and in fact, the Protestant Dissenters are as much established as the members of the Episcopal Church: the difference is, that the latter is endowed as well as established. Finally: it is monstrous to speak of *tolerating* those who have shown themselves worthy to be ranked with the best friends of the constitution, and the pillars of the state; and in this view the term toleration becomes intolerable, and no doubt, by a more enlightened posterity, will be discarded with shame and abhorrence.

A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church Government; being an Attempt to trace out the Primitive Mode from Scripture and Antiquity. By Joseph Turnbull, B.A. Minister of the Gospel, and Classical Tutor of Wymondley Academy. Holdsworth, Hamilton.

WE have read Mr. Turnbull's little book with great pleasure. It is elaborated with great care and judgment; and though we do not think all the learned writer's conclusions are correct, we can safely foretell that, after the lapse of a few years, his publication will excite an interest in the attention of the British public, far more extensive than that which is felt now. Very few, we fear, of those who belong to Dissenting Congregations, are acquainted with the grounds and reasons of Nonconformity; much less are they prepared "to trace out the primitive mode of church-government from scripture and antiquity." The principal things considered here, are "1. The General Constitution of the Church of Christ. 2. Admission of Members. 3. The Officers of the Church. 4. The Relation of the Churches to each other."

On the Admission of Members we have noticed some very judicious remarks; and we fully agree with the author when he says,

"Perhaps it were better to be deceived ten times by the profession of candidates, than to run the hazard of excluding one sincere soul, for the want of every mark of attainment, or of sincerity, which we could desire. Though a person be weak in the faith, he is not to be rejected, but received, in order that he may be strengthened." p. 22,

Towards the conclusion, Mr. Turnbull warmly urges the importance of Associations, and specifies their duties.

"The objects demanding the attention of the associated churches would naturally be the following:—1. The purity of the churches in faith, order, and morality. 2. The peace and prosperity of the churches in communion. 3. The purity and compe-

tency of the ministerial character. 4. A provision for the succession of the ministry. 5. The relief of aged and infirm ministers, with their widows and children. 6. The spread of the gospel at home and abroad, and especially in their own vicinity. *Cum multis aliis.*" p. 105.

LITERARY INTELLIGENCE

Just Published.

The Christian Indian of North America, a Narrative of Facts, with Frontispiece and Cuts. 6d.—The Profits arising from the Sale of this Work will be appropriated to the erection of a small Chapel for Divine Worship, in an unenlightened Village in the County of Bedford.

In the Press.

A Sermon preached before the

Northern Baptist Education Society, at Bradford, Yorkshire, and published at their request. By the Rev. B. Godwin of Great Missenden, Bucks; Author of "A Discourse on the Signs of the Times," &c.

The Rev. T. Durant, of Poole, has in the Press, a Second Edition, with Corrections, of "Memoirs and Select Remains of an only Son." In 2 Vols. 12mo.

Mr. Overton of Chelsea, has in the Press an entire new View of the Apocalyptic Numbers. Shewing the 666 Years of the Babylonian Beast followed by his 42 Months' Power reach from the third of Cyrus to the final Desolation in Judea, A.D. 136, which Daniel's Vision extended to; then after a thousand years appeared in Rome against the Waldenses, &c. whose souls rest with Christ the present thousand; after which Infidel Gog in the last effort will perish with the beast for ever, and the endless Sabbath of rest begin.

Intelligence, &c.

"To the Editor of the Baptist Magazine.

"NEW MARRIAGE ACT.

"SIR,—It is a little singular that the alterations in the Marriage Act should have passed into a law, before it was discovered that they contained enactments very hostile to one denomination of Protestant Dissenters, requiring from Baptists what they could not produce, 'a register of their baptism;' and thus subjecting them to the cruel alternative of procuring baptism, in order that they might obtain marriage; or of remaining in single life rather than sacrifice their principles, or violate their consciences. I have no conception that these difficulties were foreseen by those who framed the Bill, as they probably did not recollect that there were any persons in the country, except Jews and Quakers, who did not baptize their infants! It is surprising, however, that no member of the House of Commons discovered what would be the operation of

this Act as it respected so numerous a body of people as the English Baptists. Mr. Butterworth, it will be seen, did all that perhaps could be done under present circumstances, by getting a learned civilian to give his opinion of the construction which another part of the clause may bear. But why should the Baptists be necessitated to get a person to make oath that the register of baptism cannot be found, and that the parties are twenty-one years of age? Many difficulties will doubtless arise, even should this forced construction be admitted, which is the only security against the grievous operation of the new Act.

"The remarks of Mr. Butterworth referred only to Baptists, though I apprehend they are equally applicable to Pædobaptist Dissenters also, as many of them register not the baptisms, but the births of their children: and the Act does not recognise the register of births, but of baptisms only.

"You will, I doubt not, oblige many of your readers by publishing

the clause of the Marriage Act referred to, with the *correct* statement of Mr. Butterworth's remarks in the House of Commons on Thursday the 31st ult. and the reply of Dr. Phillemore.

"Yours, &c.

J. I."

"20, Harpur-street, Aug. 5, 1822."

"*Extract from the New Marriage Act.*

— "And if both or either of the parties shall be alleged to be of the age of twenty-one years, such licence shall not be granted until there shall be produced to the person from whom such licence shall be required, an extract, or extracts, from the register of the baptism of such parties, or party, so alleged to be of the age of twenty-one years, if such register shall be in England, and can be found; and each of such extracts shall be proved upon oath, by some person or persons, to be a true extract from such register, and to relate to the baptism of the party to whom the same shall be alleged to relate, or according to the belief of the person making such oath; but if such register shall not be in England, or CANNOT BE FOUND, then such licence shall not be granted, unless such fact shall be proved upon oath, to the satisfaction of the person from whom such licence shall be sought; and unless some person or persons, having knowledge of the party or parties so alleged to be of the full age of twenty-one years, shall make oath of the fact that such party or parties is or are of that age, to the knowledge or belief of such person or persons, so making oath as aforesaid, stating the grounds for such knowledge or belief."

"*Statement of Mr. Butterworth's Remarks, and of Dr. Phillemore's Reply.*

"Mr. Butterworth rose and said, he wished to ask the honourable and learned civilian, the member for St. Mawes, (Dr. Phillemore,) a question of some importance relative to the New Marriage Act.

"By a clause in that Act, no person could be married by licence without producing a register of their baptism; now there was a very large and respectable class of persons, who, from their religious tenets, did not baptize their children at all, and only such persons were baptized as adults who

made a particular profession of their faith, and who were thus admitted into their religious society; so that persons whose parents were of that denomination of Christians, (the Baptists,) and who did not join the religious community of their parents, lived and died without baptism. The Baptists formed one of the three great bodies of Dissenters in this country, and considerable uneasiness had been excited by this clause of the new Act.

"Mr. Butterworth said, he was aware that a provision was made in the Act, that when a Register of Baptism could not be found, and an affidavit was made of that fact by a competent person, and that the parties were of proper age, the marriage might take place; but he thought so large a body of people should not be placed merely under the effect of this *proviso*; and he wished to know of the learned civilian his views when he framed the Act.

"Dr. Phillemore begged to be distinctly understood as having had nothing to do with the clause to which the Hon. Member adverted. The clause had been inserted in the Upper House: if he (Dr. P.) had framed it, it certainly would not have stood in its present shape. For the benefit of such persons as could not produce registers, there was however a saving provision in the Act; when it appeared that the Register of Baptism could not be obtained, the surrogate might be satisfied by an affidavit from any sufficient person, that the party unregistered was really twenty-one years of age. That provision he (Dr. P.) apprehended was enough to remove the difficulty which the Hon. Member (Mr. B.) complained of; but he personally knew nothing of the clause in question, and could only refer the Hon. Member for further information to the Noble Lord above, who had taken part in framing it.

"Mr. Butterworth was obliged by the answer of the honourable and learned gentleman (Dr. P.) he had merely asked the question in order to set the public mind at rest on the point; many persons having been seriously uneasy as to the effect of the clause."

COLLEGE AT WASHINGTON, UNITED STATES.

It is with pleasure that we announce to our Christian friends, the arrival in this country of one of our

American Baptist brethren; and lay before our readers the object of his mission.

Besides letters from the President of the United States, from the principal Ministers of State, and from eminent preachers of different denominations, he brings the following official address,

"To the Baptist Churches and their Adherents, and to the Friends of learning generally, in Great Britain, the Trustees of the Columbian College in the district of Columbia, United States of America, beg leave to state:

THAT it has long been the desire of enlightened men of the Baptist connexion in this country, to see established at some central point, an Institution for the instruction of those brethren who are called by the churches to the work of the gospel ministry. Their views of the importance of such an institution have strengthened with the improving state of society at home, and the increasing demand for Missionaries abroad. They are now happy to announce, that such an Institution is established at the city of Washington, under the care of 'The General Convention of the Baptist denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's kingdom;' and that it constitutes the Theological department of the Columbian College in the district of Columbia. This College, under the Presidency of the Rev. WILLIAM STAUGHTON, D.D. assisted by professors and tutors, is already in operation, with the most promising prospects of usefulness, as it regards the education of Christian ministers, the qualifying of missionaries, and the general promotion of Literature, Arts, and Sciences: but it greatly needs the aid of pecuniary resources.

Though incorporated by congress, this Institution depends solely on individual liberality for support. To our brethren and the public in this country, application has been made with success. In the purchase of land, however, the erection of suitable buildings, and the actual operations of the establishment, an expense of more than £11,000 has been incurred, and only about half of this sum has, as yet, been collected. Considerable debt, therefore, exists at present, besides the necessity of providing support for the professors, particularly in

the Theological department, and for procuring a Library and Philosophical Apparatus.

Under these circumstances, the Trustees appeal to the well-known liberality of their British brethren. They remember to what country the United States owe their origin, and are indebted for the means of literary and moral improvement. They remember, that it is the British who have filled the world with the tokens of their benevolence; and that, among them, their Baptist brethren are not the least active in their efforts to diffuse the blessings of knowledge and Christianity.

Animated with these considerations, the Trustees have found themselves encouraged to appoint the Rev. ALVA WOODS, whom they recommend as a 'brother beloved,' and who is one of the professors in the Institution, to visit England, and to receive such aid as the abundant munificence of British generosity shall supply.

In conclusion, the Trustees beg leave to say, 'Brethren, pray for us.' 'To do good and to communicate, forget not; for with such sacrifices God is well pleased.' And may your prayers, and your arms, come up for a memorial before God, in that day, when they who sow and they who reap shall rejoice together.

Done at a meeting of the Trustees of the COLUMBIAN COLLEGE IN THE DISTRICT OF COLUMBIA, this 5th day of June, 1822. Signed by order of the Board, and certified with the seal of the College.

O. B. BROWN, *President of the Board of Trustees.*

LUTHER RICE, *Treasurer and Agent.*
(Seal.) ENOCH REYNOLDS, *Secretary.*

The following statement from the pen of the venerable Dr. Ryland, who has been so long in habits of correspondence with American divines, and who is so well acquainted with the religious affairs of that country, and which statement is subscribed to by the Baptist ministers of Bristol, deserves our attention.

"To the friends of learning and religion in Great Britain, we beg leave to say, that we take a very lively interest in the College which is now being established at the city of Washington, the metropolis of the United States of America, for the promotion of Literature and Science generally, and especially for the instruction of

those who are to become the heralds of salvation in Christian and pagan lands. We have the most entire confidence in the men, who have the management of this Institution: and we have every reason to believe, that it will be the means of diffusing extensively, in the western world, the blessings of literary and Christian knowledge. Much has been done, and is still doing in the United States for its establishment. But it seems its friends have already gone far beyond their pecuniary resources: in this crisis, they look to their parent country for help. We have not forgotten the kind reception they gave to our beloved brother Ward, and the prompt assistance afforded to that laborious missionary, by our American brethren: and we trust, that the Rev. ALVA WOODS, whom they have earnestly recommended to us, will not be sent away empty. A reciprocation of friendly and Christian offices, a co-operation in great and good enterprises, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid in the common cause of Christianity than would otherwise be obtained, while we put it to the trial, which has most faith in our Lord's axiom, 'It is more blessed to give than to receive.'

JOHN RYLAND.

T. S. CRISP.

THOMAS ROBERTS."

Bristol,
Aug. 5. 1822.

Were it necessary, many considerations might be stated illustrating the importance of such an Institution, and many reasons urged why we should take a lively interest in it, and afford it all the aid in our power.

If the United States were upon the decline, or even if they had arrived to the height of their population, we should not feel so anxious for their literary and religious Institutions, as we do now, when we remember, that their whole population is doubled in a little more than every twenty years;—and that there is territory enough to enable them to go on increasing almost indefinitely. We think of the many tribes of native Indians within the territories of the United States, and rejoice that several missionary stations have recently been established among them, both by our Baptist and Pædobaptist brethren, with the most encouraging prospects of success. We remember those far more numerous tribes in the immense tracts of country

between the United States and the Pacific, all of which are in suffering want of missionary labours. We recollect the many countries from Mexico to Cape Horn, which are conveniently situated for the introduction of Christian knowledge, from the United States. But then we reflect that the States so far from being equal to these missionary enterprises, are unable to keep their ground good at home. Their population has outrun their religious institutions. Their want of pastors and missionaries among themselves is great. We will state a single well-authenticated fact. There are in the Baptist denomination in the United States, according to the minutes of their associations, 3520 churches, and 2485 ministers; leaving a balance of 1035 churches more than there are ministers. In order to meet this state of things, one minister often supplies several congregations; so that each congregation will perhaps have preaching only once a month.*

Now does not the Institution which our American brethren are establishing, and for which our aid is respectfully solicited, afford us an opportunity for effectually serving the cause of religion and humanity in this new world, that is rising in the west? Shall we ever have another so good opportunity? We are persuaded that whatever aid may be afforded to our

* That our readers may form an opinion of the character and labours of our ministers in the United States, the following instance is given. In the State of Georgia there is a Mr. Jesse Mercer, a very valuable and eminent minister, one of the Board for Foreign Missions, who regularly supplies four churches, the necessity for which arises entirely from the paucity of ministers. These churches are numerous, consisting each of several hundred members, many of whom are blacks. Three of these churches have agreed to contribute each 100 dollars per year for five years to the College at Washington. Mr. Mercer, however, though entirely devoted to pastoral and ministerial labours, receives but a bare support, probably not more than 400 dollars per year. So rapid has been the increase of the Baptist denomination in the United States, that in the last year, from April 1821 to April 1822, there have been an addition of two hundred and twenty-two churches, and about the same number of ministers.

brethren in this great work, will be repaid by them, and that with interest, even to our own Missions if we desire it, and if not, to the cause of Christ at large.

ASSOCIATIONS, &c.

MAY 27, 28, NORTHERN ASSOCIATION at South Shields. Moderator, Rev. James Williamson. Sermons by Messrs. Douglas (Rom. viii. 28), Fisher (Jude 21), Thomas Winter (Gen. vi. 9), Stowell, Independent, (1 Pet. iii. 16), and Pengilly (2 Tim. i. 12). Devotional services by Messrs. Frearson, Gibbes (Independent), Halliwell, Henderson, Purvis, Sample, Tyndale, and Williamson. 8 Churches; 386 Members; Increase 29. The Circular Letter, *On the best Means whereby Members of Churches can assist their Ministers in the discharge of their important Work.* Next Association at Tottlebank, Whit Wednesday and Thursday, 1823.

MAY 29, 30, YORKSHIRE AND LANCASHIRE ASSOCIATION at Shipley. Sermons by Dr. Steadman (Acts ix. 23, 21), Messrs. Birt (Hosea ix. 10), and Stephens (1 Thess. ii. 13). Devotional Services by Messrs. Colcroft, Haigh, Jackson, Lakelin, Rigby, Thompson, and Wilkinson. 38 Churches. 2592 Members. Increase 41. The Circular Letter, *On the Importance of a devout Attendance on the Ministry of the Word, and the Ordinances of the Gospel: Also, The Ways in which Members of Churches should co-operate with their Ministers in promoting the Prosperity of the Churches.* Next Association at Accrington, Whit Wednesday and Thursday, 1823.

JUNE 6, the Rev. John Williams was ordained to the pastoral office over the Baptist Church at EAST DEREHAM, Norfolk. Mr. Kinghorn of Norwich commenced with prayer, read the scriptures, stated the nature of a Christian church, asked the questions, and received the confession of faith; Mr. Gibbs of Norwich offered the ordination prayer, accompanied with imposition of hands, and delivered a very impressive charge from Coloss. iv. 17; Mr. Pickers of Ingham addressed the church from 1 Cor. iv. 1; and Mr. Hatcher of Ellingham concluded with prayer.

JUNE 18, a new Independent Meeting-house was opened at FOREST GREEN, near Nailsworth, Gloucestershire, when three sermons were preached, by Messrs. Jones of Newport (Exod. xx. 24), Hawkins of Eastcombs (1 Cor. ii. 2), and Jones in the evening (John xviii. 36). Large congregations were present on the interesting services, and liberal collections made to defray the expense of the building, which is neat and plain.

JUNE 20, the Baptist Chapel at COLLUMPTON, Devon, under the pastoral care of the Rev. Mr. Humphrey, was re-opened, after considerable enlargement, to accommodate the increasing congregation.—They have also erected two large school-rooms for the use of the Sunday-school children.—The Rev. Mr. Sharp of Bradnich, and the Rev. Mr. Singleton of Tiverton, preached on the occasion.

JUNE 26, a new Chapel was opened at HENLEY-IN-ARDEN; when the following ministers, all of Birmingham, preached on the occasion: Mr. I. Birt from 1 Tim. ii. 1—4; Mr. J. A. James from 2 Cor. iii. 10; and Mr. T. Morgan from John i. 29. Mr. Percy of Warwick, Mr. Sibree of Coventry, Mr. Price of Alcester, and Mr. Helmore of Stratford engaged in the devotional parts of the service. The old place of worship, which was fitted up by Mr. John Beddome (the father of the late Mr. B. Beddome of Bourton-on-the-Water) from a part of his dwelling-house, in the reign of Queen Anne, is now appropriated to the use of the Sunday-school belonging to the congregation. Through the great exertions of the friends at Henley, and the very liberal assistance of neighbouring congregations, two-thirds of the expense of erection are already obtained. To discharge the debt that remains, a further appeal will be made to Christian benevolence.

JUNE 27, Mr. William Copley was ordained pastor over the Baptist Church at WATFORD. Mr. William Tomlin of Chesham read a portion of the holy scriptures and prayed; Mr. B. Godwin of Great Missenden stated the nature of a gospel church, and asked the usual questions; Mr. E. Daniel of Luton offered the ordination prayer; Dr. Steadman of Bradford

(Mr. Copley's pastor and tutor) delivered a very affectionate and solemn charge from 2 Tim. iv. 5; and Mr. William Snell of Bushey (Independent) concluded the morning service with prayer.—In the evening, Mr. George Browne of St. Alban's (Independent) gave an appropriate address to the Church and congregation from 2 Cor. iv. 7. He was preceded in prayer by Mr. William Harris of St. Alban's, and followed in the same exercise by Mr. William Upton of St. Alban's.—Both services were highly gratifying; and it is ardently wished that the union formed may prove truly beneficial to the interests of the Church, which was first established in the year 1707, and has been upheld, by the favour of God, to the present day.

A new chapel is erecting at SEAFORD, Sussex. Seaford is a watering-place, eight miles west of Eastbourne, and sends two members to parliament.—About twenty-two years ago the Rev. George Evans (Mile-end Chapel, London) preached several times on a green. The people hearing with attention, preaching has been since carried on in a room, which is not suited to the size and population of the town, the opulence of some of its inhabitants, and the respectability of its visitors. The owner of some freehold ground at the top of one of the main streets having offered to build a chapel, to be leased to trustees, at a rent to be fixed by two persons, one to be chosen by the lessees, the other by the lessor, this offer has been accepted, and a chapel is to be built, with a boarded floor, of the following dimensions in the clear;—26 feet in front, 35 in depth, and 22 in height. There is also a piece of ground 99 feet deep, and 32 wide, to be enclosed with a wall 6 feet high. Price of the whole, £600, if paid for by Christmas; £650, if paid for within seven years. The foundation-stone was laid June 5, when the Rev. George Evans delivered an address from Numb. xvi. 29, and the Rev. J. Kerby of Lewes, G. Betts of Alfriston, T. Anderson, (Countess of Huntingdon's chapel, Brighton,) and M. Drury of Whitehaven, (stationed in the vicinity by the Home Missionary Society,) assisted in the devotional exercises. The case is strongly recommended by the Home Missionary Society, and by several respectable ministers and others.

July 11, took place the Rev. John Hinners's settlement over the Particular Baptist Church at BOSTON, Lincolnshire. Mr. Taylor (General Baptist Minister of the town) introduced the service by reading the scriptures and prayer; Mr. Perkins of Newark delivered a discourse on the nature of a Christian Church; Mr. Nichols of Collingham, after asking the usual questions, and receiving Mr. Hinners's confession of faith, prayed for the Divine blessing upon the union then publicly recognized, and delivered the charge to the minister from 1 Thess. ii. 7, 8; Mr. David Davies of Lincoln addressed the church from 1 Thess. v. 12, 13; and Mr. Woodward of Pinchbeck concluded with prayer.

In the afternoon a public meeting was held to form a Society for the more effectual spread of the Gospel in the County; Messrs. Nichols and Davies had felt deeply interested in the subject for some years; and by the assistance of other friends something had been done, but nothing of a permanent nature till the commencement of the present year. Since that period one itinerant (Mr. Paul from Bradford Academy) has been constantly employed. The principal sphere of his labours has been at Gainsborough, where it is hoped good has been done.

The meeting unanimously resolved that a Society for the above object should be immediately formed, and that it should be designated "The Particular Baptist Home Missionary Society for the County of Lincoln." A Committee was appointed, who, relying on the liberality of the friends of Missionary exertions, and the Divine blessing, will endeavour to promote the object of the Society by preaching, and by the circulation of the scriptures and religious tracts. In the evening, Mr. Thonger of Hull pleaded the cause of this Institution in a sermon from 2 Cor. iii. 2, 3. Mr. Nichols preached on the preceding evening from Isaiah xli. 17.

Donations and subscriptions will be thankfully received by Mr. Nichols of Collingham, Mr. Davies of Lincoln, and Mr. Hinners of Boston.

July 11, a Society was formed in Byrom-street Meeting-house, Liverpool, called the LIVERPOOL AUXILIARY SOCIETY in aid of the Baptist Missionary Society, on which occasion the Rev. F. A. Cox, A.M. and

the Rev. James Hoby, deputed from the Parent Society, were present. The chair was taken by Mr. Samuel Hope, who introduced the business of the meeting with some very appropriate remarks. Among the ministers who assisted in the business of the evening were the Rev. Messrs. Fisher and Lister, and Dr. Raffles; and the Rev. Messrs. Charrier, Philip, and Widows. A Committee and Officers were appointed, who, it is hoped, will show themselves the active and persevering friends of the Mission. A liberal collection was also made at the doors.—The meeting was well attended, and a deep interest excited. The kind attendance of the Independent ministers, and the concern they manifested on

this occasion for promoting the interests of the Society, afford an additional proof of the cordial co-operation among Christians, for which the present age is so pre-eminently distinguished.

July 23, the Rev. Mr. Ruxworthy was ordained over the Baptist church at CROYDON. Mr. May (the Independent minister) commenced the service; Mr. Pritchard delivered the introductory discourse, and asked the usual questions; Mr. Shirley of Seven Oaks addressed the minister, and Mr. Upton, sen. preached to the people, and concluded the service.

SPREAD OF THE GOSPEL.

A Hymn by the Rev. JOHN LAWSON, Missionary at Calcutta, and Author of "Orient Harping," and "Woman in India."

"And I, if I be lifted up from the earth, will draw all men unto me." *John xii. 32.*

WHILE thunder shook the frightened sky,
Pale, on the cross uplifted high,

With agonizing pangs,
And aching head and temples torn,
Pierc'd by the sharp encircling thorn,
The holy Sufferer hangs.

I saw him by the lightning flame!
I knew—and lov'd his well-known name,
'Twas Jesus dying there!

Weeping, I said, "O Saviour, why
The storm that sweeps o'er Calvary?—
The wrath that fills the air?"

Tell me, sweet Jesus, tell me why,
Thou'rt stretch'd in writhing agony,
Cloth'd with that bloody vest?

Wherefore that labouring of thy breath—
The cold-struck spasm of painful death—
Deep in thy shivering breast?"

He answer'd not—but gave one look,
Then clos'd his eyes, and gasping, shook,
And bow'd his sacred head;

My heart was pierc'd with that last glance,
I saw his fading countenance—
I wept! but he was dead.

O Crucified! I blush with shame!
My sins have slain the Holy Lamb!
But, ah! that dying look!
'Twas full of love to me—to all
Who on his precious name shall call,
For he their sorrows took!

Then turn, my falling tears, to joy!
His death shall now my lips employ;
The world shall know his love!
"The Lord impal'd, was lifted high;
He died for man," shall be my cry
Where'er on earth I rove.

See the bloody cross, ye dying men!
Look, O ye nations! live again!
By Him shall ye arise.
Where now red war and vengeance rave
The unfurl'd cross shall glow and wave
Upon your peaceful skies!

Kalendar.

SEPT. 1. Full Moon 26 min. after Noon, but too far north to be eclipsed.

5. Moon passes Saturn, who rises half-past VIII Night.

7. Moon passes the Pleiades, which with Jupiter and Aldebaran form a beautiful appearance. She also passes Jupiter, who rises half-past IX Night.

11. Moon passes Castor and Pollux.

13. Moon passes Venus and Regulus.

15. New Moon, XI. 2 Morn. but too far south to be between the Earth and the Sun.

16. Moon passes Mercury, whose position this month is unfavourable for observation.

19. Moon passes Mars.

21. Moon passes Antares.

23. Moon passes Herschel.

Irish Chronicle.

THE representations made to the Committee, by their Superintendents in Connaught and Munster, of the great distress suffered by many of the Society's Schoolmasters, led them, at their last meeting, to vote fifty pounds, to be distributed among the most necessitous, at the discretion of the Rev. Josiah Wilson and the Rev. William Thomas. They have since learned that the distress is greatly lessened during the last few weeks, so that they indulge the hope that a merciful Providence will, in future, enable these suffering people to supply their own necessities.

*From the Rev. Josiah Wilson, to the
Rev. J. Ivimey, dated*

Boyle, July 23, 1822.

MY DEAR SIR,

I am most anxiously expecting a reply to my application for some gratuity to some of the very distressed schoolmasters in connexion with the Society. Their state is truly deplorable, relief or death is inevitable, and they expect relief only from those who are engaged in the same cause with them. For they are treated as the offscouring of the earth by the majority of the people here, and from others they are told, that they have employment, and are not therefore the objects of charity. In this neighbourhood the distress is not so extensively felt as in the county of Sligo, there, it is not so bad as in Mayo, and advancing towards the south, it greatly increases; yet, in front of the house in which I am sitting, there are between two and three hundred men apparently at work, for just the means of preserving life; but their appearance corresponds with their want of energy, their bodies are unable, and their minds are unwilling to labour. In such a situation, an Englishman has a diversity of feelings in operation, those of compassion for the objects before him, and those of exultation, (using the word in the best sense) at the conduct of their benefactors, being his countrymen.

But notwithstanding the extensive liberality of Britain, to avert the temporal calamities of the sons of Hibernia on the present occasion; her noblest efforts are those which are made to

dispel the clouds of ignorance, error, and superstition from their minds. And though I would not withhold a fraction of my countrymen's contributions from their immediate object, yet I would wish and implore them to extend their munificence for the moral and spiritual culture of this still dreary waste.

I call it still a dreary waste, for though there are some verdant spots, and some luxuriant foliage, the general character is that of sterility. But it is capable of cultivation, and those pleasing exceptions mentioned are pledges of success when the effort is made.

With respect to the Schools, I make the same observation as in my last, they are doing as well as the peculiarly distressing state of the people will admit, but with empty stomachs the children can do but little in the way of mental improvement.

Since my last I have been preaching principally in the town and county of Sligo, to congregations as usual, in point of numbers and attention; a spirit of inquiry increases. In this town and in Carrick, which are the only two places yet visited in my new district, there is a promise of a numerous attendance. Last evening, after preaching in the market house in Carrick, a very unpleasant place, a respectable gentleman came forward and promised to use his influence to procure the court house for me in future; another, a Roman Catholic, offered to keep my horse for the night, but I did not intend stopping in the town. Yours affectionately,

J. WILSON.

From the Rev. Mr. Thomas to the Secretary of the Baptist Irish Society.

Limerick, July 22, 1822.

MY DEAR SIR,

After our meeting on Tuesday evening for worship, reading the scripture, and religious conversation, held in my house, we read the account of the Baptist Annual Meetings in the Philanthropic Gazette and Irish Chronicle, which gave us great pleasure. I am happy to say that the meeting has increased, as well as the congregation in the Court-house, though very inconveniently situated. From Wednesday morning last until Saturday evening, I travelled about an hundred miles through the counties of Limerick, Tipperary, and Clare, preaching the gospel, and inspected the Nenagh and Clare Schools. The improvement of those two schools gave me great satisfaction: many of the grown boys were employed breaking stones on the roads, and there were others afflicted with fever, which is the effect of starvation and misery.

What can we expect but the displeasure of the Almighty in this country, when there is such hatred and opposition to his blessed word. The professed, but the false, teachers of religion, have been the ruin of a great, a brave, and a generous people. I have had a thousand of the Pope's letters, exhorting the people to read the scriptures, printed, and I am circulating them.

With respect to the country, the crops look well, and though the Lord has caused the earth to yield an abundant increase, and the fields to stand thick with corn, still He appears angry. It is reported that the incessant rain for the last week has done material injury to the harvest: the weather still continues wet and unsettled. How soon the Lord can blast the fairest prospects, and confound the brightest hopes. Who can stay the bottles of heaven, and cause the sun to shine. What reason have we to sit in sackcloth and in ashes, "Righteousness exalteth a nation; but sin is a reproach to any people." O that when the Lord's judgments are in the earth, that the inhabitants of the world learn righteousness. "He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the

wickedness of them that dwell therein."

It would wound your feelings to witness the increase of misery, famine, pestilence, and death. The poor people in the country are already digging their potatoes, (such as have them,) which are not yet as large as walnuts, and which are very bad food; they must turn up a great deal of ground for a meal of them. This is sure to produce another famine, if not speedily prevented. I send you an extract of a letter from that excellent man Major C. written to me a few days ago:

"Notwithstanding the munificence of our friends in England, and the exertions of our resident gentry here, (impoverished as they are by the total failure of rents,) we can afford them but a very scanty supply. The time is now arrived, however, when we must use our most strenuous exertions to prevent another famine, for the poor creatures receiving but barely enough to support nature, and in some places not so much, and that of a kind of food to which they are unaccustomed, are already in many places digging up their potatoes, not yet as big as walnuts, exhausting for a meal the produce of as much land as would afford a fortnight's supply five or six weeks hence, we have on this account increased the supply of oatmeal, though uncertain how long we may be able to continue it; and have taken every opportunity of pointing out to them the ruinous consequences of yet attempting to touch their growing crops. These promise well, thank God, and we have to return our thanks to his divine goodness for the patience with which these poor people have hitherto borne the severe privations under which they labour."

This is the testimony of that most respectable and pious magistrate of the county of Clare.

The benevolent have done much, and it will be necessary for them to do more; for without their exertions, and the interposition of Divine Providence, multitudes must perish. There are a particular class of people whose distresses call for immediate consideration and relief. I refer to those, I will not say house, but room keepers, and also the widow and the fatherless, who have been reduced from competence and comfort to the most extreme wretchedness, and who are apparently neglected. May the pious and the

benevolent "remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." "Freely ye have received, freely give."

The schoolmasters and Irish readers of the scriptures have received no assistance from the charitable funds. The masters, as the servants of the Society, would not appear among the beggars, and did not apply. I am informed the Irish readers made application, having but a very small salary, and were refused. Mr. West sent me the salaries the middle of June, which was a fortnight before they were due, and which the poor men received with expressions of the warmest gratitude to the Society, which was of the greatest use to them and their families.

I trust that the pious and the benevolent will not only liberally give, but accompany their gifts with fervent prayers for the poor of Ireland. In the best wishes, I am, my dear Sir,

Yours most affectionately,
WM. THOMAS.

From the Rev. John West to the Secretary.

Dublin, July 27, 1822.

DEAR SIR—I have long wished to make a tour to the north of Ireland on behalf of the Baptist Irish Society. The Rev. S. Davis being in Dublin, we went to Belfast, not so much with an expectation of doing much for the Society this year, as to prepare the way for another.

The subscriptions raised for the poor in the south and west, and the Rev. Mr. Campbell having recently collected for the London Missionary Society, we did not look for great things.

Our Society was before scarcely known in Belfast. After we had distributed the Brief Statements, we called at the residences of those to whom we had sent them. We were received by the inhabitants of Belfast in the most friendly manner, and those gentlemen who did not subscribe, said they should at some future time.

Mr. Davis and I were very much pleased at the exertions which the inhabitants are making to educate the rising generation in the town and vicinity.

We came from Belfast to Lisburne, where we collected a small sum, and from thence to Newry, in which place also we obtained a few subscriptions.

In our applications we were treated with respect by all; and I hope the seed which has been sown this year, will produce a plentiful harvest next summer.

Yours respectfully,
JOHN WEST.

From the Rev. Mr. Hamilton to Mr. West.

Youghall, July 9, 1822.

MY DEAR SIR,—Last night I came home from Mallow. The three last Sabbaths I have spent in Mallow, supplying for Mr. Hellings, and through the week preached at different places—Ballyclough, Buttevant, Charleville, and Castletown-roche. I was well attended and well received in most places, particularly in Charleville. Captain R. (father-in-law to Dr. Townly,) and his lady, are pious, amiable, and friendly. I was pressed, both by his family and others, occasionally to visit them; but this is out of the question under present circumstances. Since I last wrote you I have been but little out, as I have also supplied, for three or four Sabbaths, for Mr. Silly, the Independent minister of this town. We have also established a Bethel Union here, and Mr. Silly, Mr. Reilly, and myself, have been preaching in the harbour, when we could obtain a vessel.

I hope I am not weary of well-doing, but I am frequently weary in well-doing; and, as I mentioned before, I am not able to fulfil my usual appointments. I am not able to walk this warm weather, and I cannot obtain a regular conveyance. Last time I was in Tallow, I had a horse which threw me, by which I was hurt, though, thank Providence, not much. If I be fully employed in some town, where there might be a field of usefulness, I should rejoice; otherwise I must decline entirely, and consequently will receive no farther aid from the Society, as I cannot in conscience, when not fulfilling my regular engagements, receive any remuneration.

I have not collected any money for the Society. When Mr. Davis comes to Cork, he had better come here: he will get a little. I hope to be able to go to Scotland this summer; but money is so exceedingly scarce that I cannot speak positively.

I remain, dear Sir,
Yours sincerely,
JOHN HAMILTON.

From a Sabbath Reader to Mr. Wilson.

Collooney, July 20, 1822.

REV. SIR,

It happened that I went into Nelson's house some time ago (whom I introduced to you the last Sabbath) and found him reading the Bible, with a view (as he now remarks) to make it speak what he pleased, and fully determined to remain steady to his first opinions; I told him to read it with prayer and a childlike teachable disposition, that he might find out the will of the Lord, and consider himself bound to obey it, by the authority of the Saviour. He said he would endeavour to do so, though he laboured under many difficulties. Since that period nothing can exceed the attention he pays to reading the Bible, to which he devotes all the hours he can spare from his labour; it is the subject of his conversation; he frequently mentions the delight he finds in its perusal, and his gratitude to God for bringing him acquainted with these treasures of his goodness. He also remarked, that when he drank, swore, and danced on the Sabbath, he never excited a frown from the priest or the people, but as soon as he came out from among them, he was cursed from the altar, and could not appear in the street, without being hooted with the appellation of apostate, swaddler, turncoat, &c.: but I am happy to add, that under all the persecution and abuse he has endured, since he renounced popery, he has evinced a meekness of spirit, which forms a striking contrast to his former propensity, he has not returned railing for railing, nor even uttered a word in reply.

Where I am in the habit of reading in the county of Leitrim, a saving knowledge of divine truth is increasing. I heard a poor man say, that by means of the Irish scriptures, superstition and spiritual blindness, treason and sedition are banished from these places; and those who heretofore were living in malice and envy, are brought to dwell together in love, peace, and unity, desiring to practise all that is lovely and of good report. O how rich in mercy is our God! the poor Irish, deprived of the means which

others abundantly enjoy, are thus brought to an acquaintance with divine truth. God sends his word and heals them. May he continue to bless its progress, that all the sons of Erin may behold it together.

Contributions received since our last.

	£	s.	d.
Collected at the General Meeting	68	15	2
Battle Penny-a-week Society, by Mrs. Sargent...	7	9	0
Friend, Anonymous.....	5	0	0
J. B. Wilson, Esq.....	50	0	0
Friend, unknown, per Rev. J. Dyer.....	10	0	0
Maze Pond Sunday School Children, per Rev. J. Hoboy	1	7	9
Auxiliary Society at Kingston, per Mr. J. Long, Secretary	13	0	0
Ilford, Penny-a-Week Association, per Rev. Mr. Smith	11	2	1
Friend, per Mr. Howell ...	1	0	0
Mr. John Williams, Eltham, Kent	0	10	0
Baptist Church at Worsted, Norfolk, per Rev. R. Clarke	2	2	0
Donation from Mrs. Holland, Bristol, by Rev. Dr. Ryland.....	50	0	0
Mrs. Owsley, Cupland, near Hatch, per Dr. Ryland ..	1	0	0
S. M. a sincere Friend to the Baptist Interest, per Dr. Ryland	1	0	0
Mr. H. C. Christian, for Schools	0	10	6
From Fakenham, per Mr. Thompson	5	13	2
Rev. Mr. White, Crayford, per Mr. Smith, for Schools	1	1	0
Mr. Stenhouse, per Ditto..	0	13	6
Mr. Collier, per Ditto.....	0	10	0
Rev. W. Gray, Dartmouth, per Ditto	0	13	4
Penny-a-Week Society, Oswestry	6	0	0
Mr. Joseph Wheeler	0	10	6
W. Y.	1	0	0
Mr. Wilson, Scotland-yard.	1	6	0
For a "RyeSussex School," by Mrs. Elizabeth Jarrett	10	0	0

* * The Secretary respectfully acknowledges the receipt of a present of new Books from the Rev. Mr. Pike of Derby; and a large quantity of old School-books from Mr. L. Wilson, for the use of the Schools in Ireland.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL AUXILIARY SOCIETY.

THE services connected with the Cornwall Missionary Society in aid of the Baptist Mission, commenced on June 9, and were terminated, by a sermon at Grampound, on the 24th of that month: Mr. Gray of Chipping Norton, and Mr. Owen Clarke of Chelsea, at the request of the Parent Society, kindly afforded their zealous and efficient aid on the occasion; and the ministers resident in the county exerted themselves with their usual kindness and activity to promote the object of their journey. Sermons were preached, in this tour, at Falmouth, Truro, St. Day, Chacewater, Redruth, Helston, Rosevear, Flushing, The Pit near St. Day (where it was computed 10,000 persons were present), Hayle, St. Erth, St. Ives, Newlyn, Mousehole, Marazion, Penzance, Buryan, the Land's End, St. Just, Gwinear, and Grampound. Public meetings were also held at each of the six places, in which branch associations are established; and the Annual Meeting of the Auxiliary itself was held in the Methodist Chapel, at Helston, when Colonel Sandys, whose attachment to the cause of Missions is well known, took the chair, and greatly added to the interest of the meeting by his opening address, in which he stated many facts connected with his residence in India, and acquaintance with our Missionaries there. At the request of the meeting, the Colonel consented to furnish a copy of his speech, to be printed with the report. Several other gentlemen, unconnected with the denomination, kindly rendered their assistance at the various public meetings. "These services (observes our esteemed correspondent, whose account we

have been compelled somewhat to abridge), with one or two exceptions, were well attended; and the presence of the great Master of assemblies was evidently enjoyed. The deep and increasing concern felt, on behalf of the Mission, in this remote county, where, with the denomination itself, it is but 'a day of small things,' has been abundantly manifested in the kindness with which we have been every where received, and the amount of the sum realized during the past year (exceeding the former by more than £40). It will be seen that the cause of the Mission has been pleaded in several villages. Though the sums collected, on these occasions, were small, they were cheerfully given; and considering the poverty out of which they were afforded, are not to be despised. We hope that the influence of our public meetings and services will long be felt; and that while our friends have assisted the cause of Christ among the Heathen, they will rejoice in ample returns of mercy to themselves. May the time soon come, when there shall be no church in our denomination, or in any other, without the appendage of an active Auxiliary to Missions, and when the spread of the gospel shall be considered, by all Christians, as necessary a part of ministerial and private obligation, as the promotion of individual piety and social religion!"

IN the course of the past month, the Secretary received, at the Missionary Rooms in Wardrobe-place, a silver watch, a few books, and one pound in cash, from a ministering brother in the country, to whom they had been sent, by an individual unknown, with the following note, which we insert at his request, in the hope it may dispose others to imitate this friend of Missions.

"Having received invaluable bless-

ings from the gospel and the means of grace in this life, and the hope of greater things in the life to come, it is my desire that every one of my fellow men may be made partakers of like benefits. Therefore I have sent to your care a few trifles, for the use of the servants of Christ who compose the Baptist Missionary Society, for the furtherance of the object desired above. It is against me to send them to you thus, but situated as I am I have no opportunity to dispose of them; not doubting that you have wisdom and power to make them answer the purpose much better than I. Excuse the trouble I give you, but believing that you love Jesus Christ and the souls of men, I have taken the greater liberty."

A FRIEND in middling circumstances, who feels deeply interested in the prosperity of the Mission, was lately suggesting, that if other Contributors were to adopt the plan he has for several years acted upon, the amount of aggregate subscriptions would be greatly increased. He has formed his family into an Auxiliary Society, and the small contribution of each member is regularly laid aside every week. By this simple method, without any sensible effort, a sum is raised, at the year's end, considerably exceeding what the individual himself would feel it right to give, if he were to pay his annual subscription at once, in the usual way. Thus, to use the language of our eloquent friend, Mr. Bunting, at our late Annual Meeting, may Christians "provide, in their respective families and connexions, a share of those funds which are the sinews of this great and finally successful warfare."

Extract from "The Seventh Annual Address of the Keppel-street Society in Aid of the Baptist Mission," read at the Meeting of the Society, June 24, 1822.

"We are highly gratified in being able to state that, in consequence of a hint from the Secretary of the Parent Society, given at our meeting last year, a Committee of six Ladies has been constituted, to use their influence, in furtherance of the object of the Society, in the respectable surrounding neighbourhood; and that their exertions have been crowned with great success, the sum of *eighty-five pounds, sixteen shillings, and sixpence*, having thus been added to the funds of your Auxiliary."

NOTICE.

THE Ninth Anniversary of the Oxfordshire, and places adjacent, Auxiliary Missionary Society, formed in aid of the Baptist Mission, will be held at Abingdon, the second Wednesday in September, the 11th of the month. The Rev. John Sheppard of Frome, and the Rev. T. Keyworth of Aston, Berks, are expected to preach on the occasion. Service to begin in the morning at eleven, and in the evening at half-past six o'clock.

Foreign Intelligence.

CALCUTTA.

Journal at the Doorgapore Station for January.

January 3. Went in company with our native brother Panchoo to Baranagore. A Mussulman went with us as far as the town, who had heard the gospel a considerable time ago from Mr. Thompson, who is now at Delhi. He did not seem to possess any distinct knowledge respecting any thing, except that he had heard Christ was the true Saviour. He requested a Persian Testament, but I did not possess one. He left us before we reached the place of worship. I read part of the 5th of John, and spoke of the case of the impotent man at the pool of Bethesda. Our congregation amounted to more than fifty persons. Most of them heard attentively, and went away without a reply. Towards the close, two persons sought occasion to scoff, but finding none, except a few boys, to second them, they left us. I dwelt at some length upon their hardness of heart, in having heard the gospel now for nearly two years, and none of them had yet turned to God. We gave away two copies of the third part of the Harmony of the four gospels.

4. Had worship this evening by the side of the road. Panchoo read to them and explained the parable of the Tares of the Field. He insisted particularly upon the solemnities of the day of judgment. When Panchoo had concluded, one of our old adversaries, whom I well remember to have opposed us a year ago, said, we preached salvation by Jesus Christ; but as for him, he could not believe without some sensible demonstrations. He added, that the brahmuns inculcated the worship of the Debtas as essential to salvation, and that if a

person could subdue his passions and live austere he would be saved. I replied, that yesterday I had seen a number of the very persons he referred to, who had left father and mother and their own native places, and in a shameless manner went about almost naked and begged for their living. But they themselves were able to judge that could not be the way to obtain salvation; for God had given us our bodies that we might take a reasonable care of them; and if we were all to take up with a vagrant life, I asked who would be left to feed us? Moreover, they all knew that this sort of people were of all others the most proud and lascivious. I confessed that the religion of Christ was altogether different from this, as it called upon us to honour our father and mother, and to engage honestly in the duties of life, and as it secured the destruction of human pride, by calling upon us to repent of sin and believe in *another* for salvation. Upon this, our antagonist leaving, a young brahmun came up quite hot for the encounter. The point he contended for was, the necessity of implicitly following the gooroos. It was asked him, amongst other things, whether if his gooroo was to go with him to market and instruct him to give ten rupees for an article which was worth but one, he would follow his direction? If then in temporal things he would examine and decide for himself, he ought to do so in matters of salvation. He dealt out a considerable portion of invective, and the evening drawing on he went his way.

5. We have on our premises two or three hundred people all on their way to Gunga Saugur from the Nepal country. But holy as these people are, (or would be thought to be) one of them was caught thieving about sixteen rupees this morning from one of the women travelling with them; moreover he was a BRAHMUN.

We had a tolerable congregation on the side of the road. I read part of the 15th chapter of Matthew, and insisted particularly on the words; "In vain do ye worship me teaching for doctrines the commandments of men." Two persons cavilled. One of them said, You assert, that we cannot be saved but by believing in Jesus. I may as well assert that, unless you believe in our Debtas, you will never be saved. I endeavoured to explain, and to shew the truth of what we advanced. Panchoo closed in prayer, and silence was

obtained. I have often seen that we are almost sure of attention when engaged in prayer, however unsettled the congregation may be during the discourse.

7. We had a good number of people this morning at Baranagur, though no disputing whatever. One old man heard very attentively for upwards of half an hour. In the midst of brother P.'s discourse, a man came up rather hastily and demanded what sin was? We replied, (as we have often done when the same question has been put to us,) that sin was the breach of God's law. I never felt the force of those words of John, "sin is the transgression of the law," until I came into this country, where all are groping in the dark respecting the very first questions of a moral nature.

In the afternoon we went to the public works. Panchoo went to the Timber Yard, and brother P. and myself to the Iron Foundry. We found the work-people very impatient and unwilling to hear the gospel.

In the evening brother P. and I went to Dum Dum, where we had a congregation consisting of nearly forty of our countrymen, all very attentive. After preaching to the heathen, with whom we have few ideas in common, and with whom we have to communicate through a foreign medium, it affords a pleasing contrast to be able to announce the truths of salvation to those with whom we have a common language, and to whom the ideas and phraseology of the Bible are in some measure familiar.

10. A Bengalee, in the capacity of a Sircar, came to us this morning in quest of some books. The Bengalee female, for whom he says he manages a shop, received a tract some little time ago, when our brethren were preaching in Bawg Bazar, and being much struck with the contents of it, was anxious to make further enquiries. We gave him more tracts, begged him to be earnest in his pursuit of the way of salvation, and told him, when they had read them, if it was agreeable to them, we would gladly go to their house.

In going to Baranagur this afternoon, I was overtaken by a tall interesting old man, whom we had met and saluted on the same road on Lord's-day morning. He seemed pleased that we had fallen in with each other again. I immediately entered into conversation with him (leaving a brahmun and some few others with whom I had entered into

some debate.) He told me he had been paying a visit to an old employer previous to his setting sail for America, and that he had made him a present of four rupees. I found it no easy thing to get the old man upon a religious topic. Upon my enquiry, he told me he was seventy-two years of age. I endeavoured to impress upon him the importance of seeking his salvation, as he could expect to live but a very short space longer in this world. But I could obtain nothing besides that he had taken good care of his household gods; and that he could neither be, nor suffer, any thing but what was described in his fate. So being mutually disappointed in each other, we parted, the old man turned aside as though he would go to a Bazar by thy side of the road, and I went on to our place of worship, where I found Panchoo surrounded with a few people, one of whom was engaged in reading aloud a chapter in the third part of the harmony of the four gospels, and continued till he had read it quite through, and a number were gathered. Panchoo spoke very affectionately, and wept when he related to them his own conversion to Christ. I feel great satisfaction in his general conduct.

11. We continued a considerable time at the place of worship by the road side this afternoon. As we were commencing we saw a few persons who had been offering to Kallee. We called them to us, and began by interrogating them as to what they could expect from such devotions. Some of them turned it off with a smile, and said, that was the way they had been taught. I tried to impress upon them the very heinous sin of idolatry.

While Panchoo was discoursing, a number of persons came up, who discovered an evident uneasiness and a desire to commence disputing. One began by asking, what was necessary in a sinner's coming to Christ? We told him, it was requisite he should repent of his sin, and illustrated it by a comparison of two taken from earthly things. Another, an old adversary of ours, who encountered me more than a year ago, said, we could give no sign that would be satisfactory that salvation could be obtained by Christ. For instance, said he, we constantly see one sun and one moon, now if you can make them two, we will believe in Christ. Again, if we could see that you Christians were de-

livered from death, then we might believe. "An adulterous and wicked generation seeketh after a sign, &c."

The same person who came yesterday for tracts came again to-day, saying, that his mistress was very desirous of coming to pay us a visit. We gave him assurance, that she would meet a cordial welcome.

14. Went this morning, in company with brother P. to Baranagur, where we remained for nearly two hours. Our hearers however did not come in so freely as usual; but we were obliged to call them in, and begin by directing questions to one or two only, till they became sufficient in number to enable us to address them more regularly and at greater length. An old brahmun came towards the close, and held brother P. in debate for a considerable time, and afforded a considerable degree of pleasure to his countrymen, by representing us as people of no cast, destined, he said, according to the predictions of their shasters, to destroy the cast and customs of other people. Brother P. however, wearied him out by patiently urging upon him those difficulties respecting their shasters which he knew not how to solve.

15. The person who came on the 11th came again to-day, according to appointment. The female about whom he spoke before when with us, came also in a palanquin, with a man before her carrying a very handsome present of fish, plantains, and oranges. She was attended also with her Durwan (Doorkeeper) and three children. She was more richly dressed than I recollect to have seen a Bengalee female before. They brought with them the tract which was the first they had ever seen. It consists of scripture extracts, prepared and printed by our Independent brethren, at the expense of the Bengal Auxiliary Missionary Society. It was given by our brethren when preaching in that direction about a month ago. I asked what she knew of Christ? She replied, that they were come for the purpose of hearing. I endeavoured to explain, as briefly as I was able, the plan of salvation, by shewing the necessity of an atonement for sin, the way in which Christ accomplished that atonement, and what was necessary on our part for obtaining an interest in it.

I then read and explained the third of John, particularly the first twenty verses. After further conversation we sung the Bengalee hymn, "O my

heart, forget not him who gave away his own life for the redemption of sinners." After dinner they requested to hear another hymn. We sung them two more native compositions, and another translated from the English. They remained with us about four hours. We promised to return the visit as soon as convenient. The woman is a widow, possessed of some considerable property; and seems altogether a sensible woman, considering she cannot read, and is obliged to hear every thing read and explained by others. I had some considerable conversation about establishing an additional girl's school, which she is anxious to see accomplished. We are not able to discern that deep concern of mind which accompanies salvation, but we were nevertheless much gratified, and believe there is reason to hope; and what renders the whole more pleasing and striking is, that they were entirely unknown to us, unsought after, and have made their way to us, having been led in the first instance by no other circumstance that we know of but that of receiving a religious tract.

16. The few people we were able to collect this evening displayed a distressing degree of levity. Two persons, one a very ignorant poor man, and another apparently in very good circumstances and of competent understanding, asserted the very same things, though they came up to us at distinct intervals, namely, that God was absolutely, and in the same sense, the author of sin and misery, as well as of all the holiness and felicity there are in the world. The consequence (as they readily confessed) was, that they totally denied their accountability. The rich man left us, asserting there was no hell, and the poor man told us he thought he suffered enough in the present world. Bengalees speak of God, and heaven, and hell, with infinitely less solemnity than they do of rice and cowries.

17. Went up the river as far as Dukhinsaur, where we took our stand upon a pretty large ghaut, and continued about an hour and a half, first disputing with a brahmun whom we found bathing and performing pooja. He stated that he worshipped Gunga and the sun, and many other things held sacred by them, under the idea that they were divine; and to reconcile this notion with the unity of God, he boldly asserted that God was every thing, and every thing was God. I

have never, that I recollect, found a Hindoo who discovered the least hesitation in admitting any consequences that might be urged as flowing from his opinions, however repugnant they may be to the nature of God or man. The fact is, their levity is such as renders it next to impossible that conviction should ever reach their hearts: never could a people more exemplify the extent of human depravity and its force in hardening the heart, and in shewing the indispensable necessity of an almighty influence to give effect to the gospel, than the Hindoos.

ON the first Sabbath in September last, were baptized at the new chapel in Calcutta, Mr. Harle, lately in connexion with the London Missionary Society; Serjeant Parry, of the Governor General's Body Guard; and a young brahmun, named Anunda, a very promising convert, the first fruits of the Doorgapore station. "It was (say our brethren) a very solemn occasion, and many of the congregation were in tears during the service. In the evening we commemorated the death of our dear Saviour, and were much refreshed, we trust, by his presence."

CHITTAGONG.

A FEELING of affectionate regard to the memory of a late worthy labourer in the Missionary cause, induces us to insert the following brief account of Mr. Peacock, which first appeared in the "Friend of India," published by our brethren at Serampore.

Death of Mr. Peacock.

ON Monday, November 27, 1820, died at Calcutta, Mr. Henry Peacock, the first master of the school at Calcutta, connected with the Benevolent Institution, and at the time of his death master of that at Chittagong connected with the Institution, which, in the course of the last three years, he had raised by his own exertions.

He had arrived in Calcutta, on his way to Serampore, only three weeks previously to his death, and having obtained such supplies of books as he found necessary for his school, had prepared his boats for his departure, when a fever seized him the day before he intended to embark for Chittagong.

again, which confined him to Dr. Carey's house in Calcutta, and although medical aid was immediately called in, the disease carried him off in nine days.

Mr. Peacock was brought to the knowledge of the truth about fourteen years ago. He was the son of a clergyman in Suffolk; but leaving home very young, (we think at the age of about fifteen,) he, for about the space of ten years, the greater part of which time he spent at sea, gave himself up wholly to the desires of his own heart, and wallowed in almost every iniquity. At length, settling in Jessore, as an assistant in some indigo factory, he, about the year 1807, happened to come to Calcutta, and found his way to a house in Cossitullah, which the Serampore Missionaries had opened for preaching.

From that time the word deeply affected his mind, and in about two years he was baptized and joined the church under the pastoral care of Dr. Carey and his brethren. He was at that time one of the masters of the Upper Orphan School, from which situation being dismissed when he was baptized, he accepted the care of the school then formed under the Benevolent Institution. Some time after, wishing to be useful in disseminating the gospel among the heathen, he, with Mr. Chamberlain, obtained the permission of government to reside at Agra for that purpose. Here he continued till 1816, when he returned to Calcutta, to take charge of the school there; in which he continued till the arrival of Mr. Penney.

In January, 1818, understanding that there were numbers of children at Chittagong, in a similar state with those at Calcutta who had been lately under his care, he proceeded to Chittagong, where he in a little time raised a school, consisting of nearly a hundred indigent Christian children, whom he instructed in the week, and who, with their parents and relatives, formed a congregation, to whom, on the Sabbath, he read and explained the scriptures both in English and Hindoostanee, up to the period of his decease.

Mr. Peacock was a man of a meek and peaceable spirit, and uniformly adorned the gospel wherever he resided. At Chittagong he endeared himself to all who were acquainted with him, and particularly to the children under his care, who loved him as a father. To the Mug brethren in the neighbourhood of Chittagong he was

quite the friend and guide, going often among them and presiding at their meetings; while they constantly consulted him in their affairs. The Serampore Missionaries also employed him to direct and oversee the various Mug brethren whom they support there, to make known the gospel among their countrymen, in doing which he acted with that faithfulness and tenderness which gave universal satisfaction.

For a considerable time after he was at Chittagong, he was exercised with great distress relative to his own state towards God, which at one time bore him down so strongly, that he was almost ready to give up all attempts at public worship, deeming it presumption for one who appeared to himself so unworthy, to engage in the worship of God either in public or private. These distresses he often mentioned to his former pastors, in his letters to them at Serampore, and to his beloved friend Mr. Gordon, deacon of the church at Calcutta, a man of a kindred spirit, intreating their advice and their supplications for him. Within the last year he felt much cheered and encouraged respecting his hope in God; and we seldom remember to have seen him more happy, and delighting more in his work, than in this last visit.

But it pleased the gracious Redeemer to cut short his earthly course, and take him to himself; and it becomes us to bow in patient submission to his will. Divine goodness, however, has not left this affliction without mercy. Our young brother Mr. Johannes, formerly a pupil of Mr. Peacock's, in the school at Calcutta, and afterwards trained up under those who succeeded him, having been added to the church at Calcutta by baptism about a year before, was happily at hand to take charge of the school at Chittagong, to which he has been since appointed; and the day our deceased brother's funeral sermon was preached at Calcutta, Mr. J. C. Fink, one of the members of the church there, who had offered his gratuitous services to the Society lately formed by the church, for the sake of more effectually disseminating the gospel among the heathen around them, offered to go and live among the Mug brethren with his family, that he might learn their language, (which Mr. Peacock had not an opportunity of doing,) and devote himself wholly to building them up in faith and holiness, and to

spreading the gospel more widely among them. To this work he has since been ordained.

Mr. Peacock's fever was attended with so great a degree of delirium, that there was but little opportunity of ascertaining the feelings of his mind in the view of approaching dissolution. As far as they could be ascertained, however, he discovered a patient and cheerful submission to the will of his heavenly Father.

KINGSTON.

IN a letter from Mr. Coultart, dated April 18th last, he mentions that on the first Lord's-day in March he had baptized seventy-

two persons, and administered the Lord's Supper to *sixteen hundred*, or upwards! Mr. Godden came over from Spanish Town to assist in the pleasing labours of the day. The new chapel is well attended, and some Europeans, as well as others, afford reason to hope that they are brought under serious concern for their eternal welfare.

We are anxiously expecting to hear from Mr. Tinson and Mr. Bourne; we know, from another quarter, that the Ocean is safely arrived at Honduras.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20 to August 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.

Bucks, Auxiliary Society, by Rev. P. Tyler.*

	£	s.	d.
Aston Abbotts	4	4	2
Chesham	11	9	9
Crendon	2	18	2
Gold Hill	1	14	0
Haddenham	7	5	4
Missenden	20	0	0
Quainton	2	3	0
Tring	14	15	6
Waddesdon Hill	6	13	6
Wingrave	4	19	5½
	76	2	10½

Stockport, Contributions of a few Friends at Hanover Chapel,

Rev. N. K. Pugsley, by Rev. F. A. Cox

Stirlingshire Society in Aid of Missions, and other religious

Objects, by Rev. Dr. Smart

Northamptonshire, by Rev. T. C. Edmonds:

Braunston £5 3 6	Moulton	£6 0 0
Rugby..... 7 3 11½	Walgrave.....	2 0 3
Churchover 4 12 8	Clipston.....	9 0 0
West Haddon 1 17 0	Market Harborough	9 2 6
Kislingbury 4 2 6	Road.....	4 6 4
Bugbrook 6 0 0	Braybrook.....	1 17 6
Towcester 5 0 3	Arnsby	6 8 0
Ravensthorpe 5 5 0	Daventry	1 0 0
Guiltsborough 3 4 7½	Middleton Cheney	4 0 0
Long Buckby 6 9 0	Westonby Weedon, &c.	3 9 6
Yelvertoft 1 14 4	Wellingborough...	18 10 0
		55 12 10

£55 12 10

Cornwall, Auxiliary Society, by Rev. Edmund Clarke.

Falmouth Branch ..	42	5	4
Gwinear Ditto.....	1	1	6
Helston Ditto.....	31	17	7
Penzance Ditto	30	2	9
Redruth Ditto	36	19	5
Truro Ditto	36	10	11
	173	17	6

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. 200 0 0

* A Contribution from Prince's Risborough, &c. £11 18s. was acknowledged in the Herald for October last.

York and Lancashire Assistant Society, by M. Thackrey, Esq.*

Barnoldswick	6	6	0			
Bingley	14	0	0			
Bradford	22	13	4			
Bramley	6	11	6			
Broom Close, near Boroughbridge	18	1	0			
Cowling Hill	3	11	0			
Daisy Hill	1	16	0½			
Earby	2	10	0			
Gildersome	4	2	0			
Halifax	5	1	6½			
Hellfield, Long Preston, & Tossett	10	12	4½			
Horseforth	2	0	0			
Keighley	4	10	0			
Leeds	167	7	0½			
Mirfield	15	0	0			
Otley	6	7	8			
Salendine Nook	7	1	0			
Tingley House	1	0	0			
Sutton	14	0	11			
Liverpool	159	13	8			
Manchester	21	17	0			
Rochdale	27	0	0			
				521	2	1½
Halifax, collected by Rev. James Hoby	17	17	6			
York..... Ditto	55	3	0			
				73	0	6

Western Auxiliary Society, by Rev. R. Horsey—

Wellington, Collection & Subscriptions	11	13	3			
— Penny-a-Week Society ..	2	10	0			
Collumpton	1	11	6			
Prescott	1	1	0			
Bridgewater	2	17	0			
Putsham	1	2	9			
				20	15	6
Oakham, Weekly Contributions, by Rev. W. Gray	9	14	9			
Wardrobe Place, Quarterly Subscriptions at	1	2	0			
Cupar Fife, Collection, &c. by Mr. Jonathan Watson	5	0	0			
Rev. Thomas Puddicombe, Branscomb	25	0	0			
Arthur Guinness, Esq. <i>Dublin</i>	10	0	0			
Joseph Proctor, Esq. <i>Islington</i>	5	0	0			
Mr. Hickson, <i>Wandsworth</i>	5	0	0			
Miss Esdaile, <i>Clapham</i> , by Rev. James Philipps,	5	0	0			
Anonymous, by Rev. Thos. Winter, <i>Beckington</i>	1	0	0			
F. R. by Ditto	1	0	0			

FOR THE TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. Daniell	99	15	5			
Oakham, Mrs. Hawley, by Rev. W. Gray	1	0	0			
Stirling, Female Bible Society, by Rev. Dr. Smart	18	0	0			

FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. Daniell,	32	2	3			
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FOR FEMALE EDUCATION.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	5	5			
Monmouthshire Ladies' Association, by Mrs. Conway,						
Pontrhydyrun	28	10	0			
Lyme, Half-year's Subscription for Female Native School, by						
Mrs. Rowe at Digah	7	10	0			
Mrs. Priestley, by Mrs. Gouldsmith	1	0	0			
Mr. Wilson, by Ditto,	0	10	6			

FOR THE COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	0	0			
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* A more particular list, distinguishing the various objects to which the respective Contributions are made, &c. will appear in due course in the Report.